The Pacific Churchman

SAN FRANCISCO, DECEMBER 1911

A Child's Christmas Wish

Hear the joyous shouts of children;
Hearken to the merry sound.
What can make them all so happy?
Santa Claus must be around.

First they peep into the stockings;
Then they gather at the tree.
Father smiles and mother listens
To their cries of ecstasy.

When the first surprise is over,
And the fun has run its race,
Mother calls them close beside her,
Every one, each in his place.

Then she tells that grand old story
Of the Babe of Bethlehem;
Of the Christ born in a stable;
He who lived and died for them.

How they watched her as she told it;
How they weighed her every word.
From the youngest to the oldest
Not a line but what they heard.

Then the baby from his gallery,
Way up there near daddy's head,
Only three, this little toddler;
Listen, here is what he said;

"Wish I lived there in that city,
Where dear Jesus came that day.
He could have my bed to sleep on;
At His feet then I could pray."

C. I. S., '11.

Christmas Number

Wells Fargo Nevada National Bank

OF SAN FRANCISCO

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Capital Paid Up	$ 6,000,000,00
Surplus and Undivided Profits	5,000,000,00
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The Pacific Churchman

FOR CHRIST AND THE CHURCH

Adopted as the official organ of the Eighth Missionary Department which includes the following dioceses: California, Los Angeles, Olympia, Oregon and Sacramento, and the missionary districts of Alaska, Arizona, Eastern Oregon, Honolulu, Idaho, Nevada, Philippines, Spokane, San Joaquin and Utah.

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PRICE 10 CENTS | ONE DOLLAR A YEAR

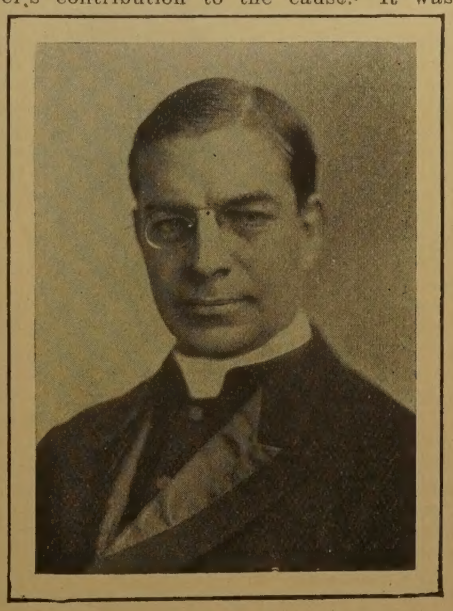
The Council of the Eighth Missionary Department

A succession of most helpful and inspiring sessions marked the Council of the Eighth Missionary Department held in Sacramento October 25th to 29th. From the wonderful lecture of Bishop Scadding on "The Church in America" to the enthusiastic closing meeting, at which four messages of hope and help were delivered by the Bishops of California, Los Angeles, Olympia and Utah, the meetings were characterized by harmony and noteworthy for the real heart interest in the work, that was displayed.

The mere fact that eleven bishops out of a possible fifteen were present at this last Council in Sacramento is in itself a most hopeful feature. Then, when we remember that one of the four absent ones was sick in Seattle at the time of the Council, and that another one felt it his duty to go to New York to attend the meeting of the House of Bishops, we get another impression of the importance in which these annual Councils are held. Moreover, fourteen dioceses and missionary districts out of a possible fifteen, were represented—the only unrepresented field being the missionary district of the Philippines. And there were a number of clergy present who were simply visitors—who had come for the inspiration, and for that alone. It was a great gathering; perhaps the best that has ever been held in this department: in numbers, in inspiration, in the subjects discussed, and in the spirit in which all the work was conducted. Truly these Councils seem year by year to reach higher and higher levels; and some day they will so demonstrate their value and usefulness that they will give way to that for which they are manifestly paving the way—the Provincial System.

It would be impossible to go through the program in detail. It was a good program well executed, and the arrangements for the comfort and entertainment of delegates were everything that could be desired.

Bishop Scadding's lecture on American Church History, or "From Jamestown to Alaska," was delivered on Wednesday evening to a large and interested audience in the largest theater in the city, which was put at the disposal of the Council, without any charge, as the owner's contribution to the cause. It was as always a very helpful statement of the case.



RT. REV. R. L. PADDOCK
(A prominent figure at the Council)

The opening service on Thursday morning, October 26th, was dignified and worthy. There were about forty clergy in line, besides the nine bishops who were then present. The sermon was by the Bishop of California, from the text, "Blessed are your eyes, for they see." It was a statement of the blessedness of Christian vision, and an appeal for the effort to reach that Christian balance which sees things in a right perspective. It was noted that at this service out here on the edge of the land there were more bishops present than for many years in the beginning of things in this Church of ours the whole House of Bishops could muster.

The most important item of business of the whole Council was the election of a secretary to take the place vacated by the consecration of Bishop Sanford. Eleven men were placed in nomination, and four ballots were necessary to decide. The men nominated were as follows: The Rev. C. F. Blaisdell, of Redlands, Cal.; the Rev. W. H. Bliss, of Spokane, Wash.; the Rev. C. E. Werner, of Sacramento, Cal.; the Rev. R. B. Gooden, of Long Beach, Cal.; the Rev. George C. Hunting, of Ely, Nevada; the Rev. Paul Jones, of Logan, Utah; the Rev. T. C. Marshall, of Los Angeles; the Rev. C. T. Murphy, of Los Angeles; the Rev. J. T. Shurtleff, of Eureka, Cal.; the Rev. G. E. Swan, of Santa Rosa, and the Rev. J. J. Wilkins, D. D., who belongs to the Diocese of Los Angeles. The balloting gathered round four of these: the Rev. Messrs. Hunting, Bliss, Shurtleff, and Gooden, although the Rev. G. E. Swan had a large vote on the first ballot. Mr. Hunting was elected on the fourth ballot, with Canon Bliss the strongest second. Mr. Hunting has had a remarkable record, which well fits him for anything within the gift of the Church in this department. He has been for seventeen years in the jurisdiction of Nevada and Utah—has served all these years under all the bishops who have had charge in those fields within one canonical transfer. He has been for fourteen years secretary of the jurisdiction; for eleven years an examining chaplain; a member of the last four General Conventions; for five years chaplain to Bishop Leonard, and for one year his private secretary. He seems to have been everything but bishop in that vast and difficult field, and there is every reason to believe that his experience and his natural ability have combined to make him an ideal selection for this important position. He is about forty years old; has a wife but no children.

Among other items of business may be mentioned the resolution to provide the traveling expenses of a representative of the department to at least one meeting

(*Continued 16.*)

Some World Circuit Saunterings

III.

Assisi, Perugia, Florence.

You see Assisi long before you reach it and it has an interest, aside from its association with St. Francis, in that it is typical of those Italian towns which, like individual castles, were built on commanding eminences for purposes of defense and good sentineling against neighboring towns which might have unneighborly invasion and loot in mind upon occasion. And the history of Assisi is troubled with the record of such visitations from Perugia and other points, to say nothing of passing armies from afar. Again and again has the hill which the modern traveler climbs to reach Assisi, had its steep slopes trodden by the feet of attacking foes who were often repulsed, sometimes successful, but always found the natural defenses of the heights formidable and once, at least, were only able to gain entrance by making use of an exposed city drain.

It is, however, not the town's site, but the town's Saint, that draws thither the greater number of people who go there from all parts of the world. The register of the "Hotel Subasio" shows many names from California and San Francisco, but the wonder is that many more from the State dotted with the names and prizing among its traditions and exhibits the Missions of the Order of St. Francis, do not make it part of their itinerary abroad to go to Assisi. And surely no San Franciscan who feels the indefinable charm and spell of his city would willingly forego the opportunities to see the birthplace and home of the Saint, after whom the city is called. For it need raise no clash of controversy to waive all questions about which men differ as to the cult or legends of the Saint, and to recognize his high and holy character and the acknowledged sway of his power for good upon his generation and indeed, as some estimates of it by those not of his own communion do not hesitate to say, upon the modern world. Take this, for example, from a Church of England writer, Canon Knox-Little, in his Lectures on St. Francis of Assisi: "One of the matters of keenest interest in St. Francis is the way in which his work was a wonderful step in God's providential order for fashioning and forwarding the civilization of the West."

"Francis felt, under the teaching of the Holy Spirit, that men needed a fresh start; he saw and felt also that as in the first age so in the opening of the thirteenth century, nothing could give that fresh start but real reproduction and presentation before their eyes of the life of Jesus Christ. It is this which marks him after St. Paul probably the most remarkable missionary and apostle that the world has ever seen." Matthew Arnold says of him, "He brought religion to the people." And citations of like large and discriminating tribute might be made from other writers who would be far from "seeing eye to eye" in all that has grown around his ardent cult. Suppose we take, if you please, nothing more than a citizen's view of the vital need of righteousness and reality of self-forgetful service to our fellowmen, that sense of a municipal ideal would be well embodied in a worthy memorial of our City's Patron Saint like those statues in the Acropolis of old, colossal and majestic on some commanding height. What better feature could there be for the Panama-Pacific Exposition of 1915 than the unveiling of a monument of that charcter? It would stand for the sentiment that, however far we are from its realization —and all things considered, we ourselves, to say nothing of the opinions of kind friends elsewhere who read scare-heads about our city doings, would hardly feel that we have yet anything like a municipal "halo" claim—we do have an ideal. Of all the exposition of world welfare at a world's fair, we still believe the prime exhibit must be the sort of humanity the age can show. Let the Golden Gate, as well as "The Narrows," have its symbolic figure at a portal of our country. If our national metropolis has "Liberty Enlightening the World," why not at the new era of the greatest ocean

STATUE OF ST. FRANCIS.

of the world, as it opens out to history-making between the Orient and Occident that is almost beyond the dream of men today,—why not have a new kind of flamen grasped by St. Francis' hand to signify "Character Enlightening the World?" It would give a high "world genius" to the whole exposition.

All this, of course, is a digression from travel—or rather, a traveling home in thought, which is, after all, really anything but a digression to a world-wanderer. But as it comes from a zest in the matter freshened by the visit to Assisi, so it may point the purpose of some reader not to pass by Assisi the next time he goes abroad, if he has not already been there.

After leaving the train and before going up the ascent to Assisi proper, the guide takes you to the scene of some of the most notable events in the career of St. Francis. The *Portiuncula* is the name given to the little Sanctuary where St. Francis received the call to the religious life, where he founded the Order of Friars Minor, where he founded the "Poor Clares or Order for Women under S. Clara, and where he resolved to found what is known as the "Third Order," for those not cloistered. The small stone shrine known as St. Mary-of-the-Angels has been embellished richly with moisaics and dowered with costly lamps and other offerings and is said to go back in its origin to the middle of the fourth century, and St. Benedict in the sixth century is credited with its enlargement, then finally having its restoration by St. Francis' own hands at the beginning of the thirteenth century. It seems all the more minute because over and around it and dwarfing it stands the great Church —the "majestic cupola" of which is directly over the *Portiuncula*—built by Pope Pius V. in 1569. This Church also encloses the cell, converted into a chapel, in which St. Francis died. And in the adjoining garden there is a third sanctuary built over the hut which St. Francis usually inhabited. These, and other interesting memorials on the heights of Assisi seem to be free from those doubts of identification which sometimes one finds so hard to dissolve in the quest for genuine antiquity. And so you take the card the kind monk gives you, believing that the bits from shrine, door of cell, pulpit and garden, tiny as most of these bits are, are "the real things."

Going up the grade the drive opens out fine vistas of the surrounding country, including the outlines on the distant hill of the old-time rival and assailant, Perugia, left for the morrow's visit. The old Convent of Santa Clara is first shown not materially different from its appearance in her time, though now occupied by some of the brothers, the Sisters having their larger convent, to which we next went. There it is an experience unique, with mixed impressions, to be led silently down into a dark crypt deep in the earth where a Sister, half-hidden in the gloom, with her mien well in keeping with all the surroundings, soon reverently adjusts lights so that suddenly illumined before your eyes, lying habited in her coffin, is revealed from the side behind glass what is left of the mortal body of Santa Clara, laid to its rest between seven and eight centuries ago. Leaving that and passing an old Temple of Minerva as a reminder of still remoter centuries, you soon find yourself at the door of the great upper Church of San Francisco, awaiting the coming of the English speaking Brother who is to act as guide. Adapted to the contour of the hill, and as the first Gothic building in Italy as is claimed, are the two Churches, one above another, known as the Upper and Lower Churches. With Lady Lina Duff Gordon's excellent little handbook on Assisi, one could intelligently spend much time over the frescoes by Giotto and Cimabue as well as over other treasures, though in the dim light good eyesight is needed as well as good guidance. The main motif, however, is the visit to the tomb of St. Francis, and that has in itself a singular history. At the time of his burial service there was a fear that a rival town might attempt to possess itself of his remains in order to have the prestige of ownership and so of the cult of the Saint. So serious was the anxiety that those in authority caused the coffin to be abducted during the burial ceremonies and to be secretly deposited, no one except those immediately effecting it, knew where. The resting place was so effectively hidden and the knowledge of it so confined to those who carried it with them at their death that for several centuries the spot was unidentified. Finally due authority was given for excavations in order to ascertain if possible where the body was. For a long time the effort was fruitless and was indeed temporarily abandoned and even inter-

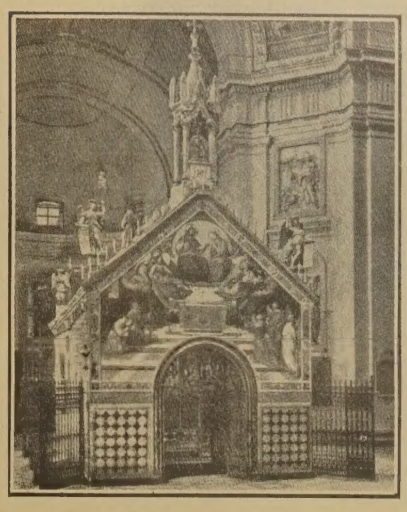
dicted by papal authority. But later such authority was renewed with the result that about six centuries after the interment, that is, in 1818, the body was discovered under the Church. By many steps you descend to the cave-like room now excavated and elaborately adorned as a chapel, in the center of which has been left as placed the sarcophagus containing the remains of St. Francis, in itself of simple massive stone and of worthy design. It is a place to linger and thank God for the good examples of His Saints.

In the Sacristy are preserved various carefully guarded articles treasured up for their use by St. Francis, the tunic worn by him at his death, Charter of the Order of St. Francis, which he often wore about his body, his hair shirt and cord. And then on parchment was the only bit of autographic writing extant of St. Francis, a copy of which, in fac simile, the Brother gave me. It is the Aaronic blessing, written in his Latin script, with his signature, and with an explanatory annotation added later. It might well find place on any municipal monument in San Francisco of the sort referred to above, to stimulate a spirit in our citizenship to be worthy of his perpetual benediction.

There seems to be something of an historical iteration of the name "Francis" in California. In 1579 came hither the hardy explorer, *Francis* Drake, with his ship *Golden Hinde*, and with him *Francis* Fletcher, the chaplain, held in honor among us. But one who visits Assisi will not be likely to get any of these confused (for each should be fairly accorded his own distinct place among our prepioneers) as did the enterprising hackman who, driving some visitors to San Francisco around Golden Gate Park, pointed out the prominent Prayer Book Cross, erected to commemorate Francis Fletcher's first use of the Prayer Book in the present territory of the United States, explained to them that it was a monument in memory of *Saint* Francis Drake!

A visit to Perugia followed that to Assisi, on the way to Florence, but while there are absorbing points of interest, like the old Church where several Popes were elected, the Municipal Palace with decorations by Raphael, and a general interest in the old streets which had been peopled by those whose interest in the Assisi which stood out so boldly in the distance, had in old time all the keenness of the "green-eye," we did not linger long but went to Florence, Arno-cleft, in its pride of the past. Mrs. Olyphant's title to her charming book, "The Makers of Florence," is happily conceived, because it strikes one so forcibly that it aptly fixes in mind the fact that the "Makers of Florence" are famous because they were makers of history far wider than Florence. American eyes are, however, so familiar with Florence that no oft-told tale of its charms and interests need be introduced here. The home of Amerigo Vespucci you see marked as a modest building in a certain street as our Hemisphere Continents bear his name. And so with Galileo, Dante, Machiavelli, Fra Angelico, Giotto and others. They have Florentine names and Florentine landmarks, but universal finger prints upon history. And so to walk about the Campanile, the Pitti and Uffizi Galleries, and the other well-trodden pathways of the sight-seer, while so far as individual masterpieces are concerned only snatches of appreciation are possible, the genius of the masters becomes a sort of very *genius loci* and Florence looms very large as an earth's mustering place of masters. When one overlooks the city from the Park elevation while the buildings fill the eye this thought of the men of its achievements fills the mind. There was a sort of sombre interest in the cell and desk and devotional books of Savonarola in the old Dominican Monastery—where was also some of the decorative beauty from the hand of Fra Angelico—as there was an especial satisfaction of the "seeing of the eye" of the very statue of David, of which I had so often read, which Michael Angelo saw, and the "conscious stone to beauty grew," in the huge block of marble that had lain on the rubbish pile of the city a century because a former sculptor for whom it had been quarried, could do nothing with it! The esteem in which it is held by this generation is well illustrated by the remark of our guide, "See," said he, pointing to an adjoining statue of heroic size, "that by the side of this looks like a bag of potatoes!"

WILLIAM F. NICHOLS.



THE PORTIUNCULA, BIRTHPLACE OF ORDER OF ST. FRANCIS.

Of the Church Upon the Waters

In the chaplet of our Church few jewels shine fairer than the gems which bespangle the great waterways of the world. Where are gathered the great fleets of commerce, there the Church of our forefatners, loyal to her grand inheritance, and intent upon accepting her responsibility, upholds the Cross of Christ amongst the toilers of the deep. Along the East coast of this great continent are strung the pearls of the rosary of prayer and brotherhood; New York, Boston, Philadelphia, New Orleans, Para, La Plata, Buenos Ayres, and Bahia Blanca. Eastwards the Cross lights up the coasts of England, the Channel (Dunkerque, Antwerp, Rotterdam, Hamburg), and the Baltic Sea; along the Mediterranean and Black Sea; further south in South Africa at Cape Town, East London, Delegoa Bay; at Bombay, Calcutta and Rangoon; then Hongkong, Shanghai and Yokohama take up the magic circle, stretching hands across to Brisbane, Newcastle, Sydney, Melbourne, Adelaide and Fort Pirie, with Auckland, Wellington, Dunedin and Port Chalmers in New Zealand. Across the Westward sea shines brightly our own Honolulu, linking the west coast at Vancouver, Seattle, Tacoma, San Francisco, Callao, Iququi, Autofagasta, Taltal and Valparaiso, with the rest of the world. A magic circle, indeed, of which we may be justly proud, thanking God for wrecked lives rescued, young lives strengthened, and voices of prayer and praise lifted the whole world round from those upon whose toil all commercial prosperity depends, whose lives are cast in the most difficult places under the most uncomfortable circumstances of all men who labour with head and hand. Yet, if the strength of a chain be only that of its weakest link, we of the Eighth Missionary Department may hang our heads in sorrow and contrition. For on this marvellous West coast of ours, we can count but three stations—at Seattle, Tacoma and San Francisco—where we welcome our brothers of the Seven Seas, offering them those means of grace upon which we base our own peace and joy and hope in life! This marvellous Pacific Coast, with most of its wealth as yet untouched, destined to develop into the treasury of the New World, for whose religious life, we, under God, are responsible! which shall acknowledge the sovereignty of the King of kings in proportion as we rise to our privileges and duties! Consider, in 1910 there entered the port of San Francisco at least 150,000 men; the ports of Puget Sound, which include Seattle, Tacoma, Everett, Bellingham, and Port Blakely, at least 75,000 men, of whom more than three-fourths were American citizens on the analogy of the tonnage at San Francisco for that same period, being 1,615,017 under foreign flags, and 4,502,259 under our own flag. These numbers are but small in comparison with those which the Church will have to face in a few years—in fact, in 1913, since the President has announced the Panama Canal will be ready for use on July 1st, 1913. If the opening of the Suez Canal is any criterion as to what will happen when the commercial waterways of the world are thus revolutionized, the above figures must be multiplied by four, and then only represent the shipping in seven ports! Moreover, the coast is beginning to clamor, and rightly, for the resurrection of our overseas marine of glorious memory, and it is a cry which the Government will not be able to withstand long. Everywhere there are bright hopes of coming wealth; everywhere there are heroic preparations to meet the great stream. Is the Church alone to take no count of the wealth of souls to be garnered in the coming years for her Master? Is she alone to make no preparations to greet this other "Coming" of her Lord? The answer can only be given by the several members of the whole body realizing their apostleship, and determining to strengthen the hands of the leaders throughout this vast territory. The strategical points must be seized before the invasion begins; at Los Angeles, at Oakland, Eureka, Portland, and probably Salina Cruz there should be chaplains, provided with institutes in which they may greet the seamen, learn to know them, and invoke, as they will do, their friendship and respect. The work already existing must be supported with wholehearted allegiance to the King, upon Whose head are many crowns, and not least the crown of the seas. It is not a matter for one diocese; it is the bounden and urgent duty of the whole department; we dare not cripple the hands of the workers, and thereby increase the number of unshepherded of the floods, by this

long gap upon our coast: our coast to which the mercantile marine of the world is coming, along which our coasting marine is to quadruple itself. Can we, and will we, rest content with a chain growing yearly stronger elsewhere, and make no determined efforts to rivet our own weak links? It is a matter of money and of men: of money, which is the smallest part; for if the laity would give anywhere near the proportion which their underpaid clergy do (who give nearer one-fifth than a tenth) our reverend Fathers in God would no longer be burdened with financial worries. It needs men: men ready to undergo a period of training (say six months) under a chaplain in one of our ports; who are not afraid of a hard and often heartbreaking life, but are ready to come close to these their fellowmen, to try and understand their point of view, to sympathize with their awful and tremendous temptations; men who are sure that what began blessed cannot end accurst, whose life is "Christ in you." And the men must be in our midst even now! It cannot be possible that Young America, unlike youth in any other part, is untouched by the cry of their brothers' woes, uncharmed by the call to the difficult, has ideals solely bounded by the dollar. The life, with all its hardness and roughness, since institutes are seldom in fashionable quarters, is not nearly so hard as that of a foreign missionary, and does not call for that attenuation of home ties, which has been the lot of most of the chaplains on this coast in the past. It has its own peculiar joy, for the sailorman, if a genuine seafarer, is of the best, and the fact that work done in one port makes it easier to touch the same man in the next, so that the reaping-time shall come some day, though it be in a far-off spot, makes a brotherhood among the workers for seamen, unapproached even by members of foreign missionary societies. Meanwhile, the sailorman in his squalor, his misery, his sin, his disregard for the things of God is unconsciously crying, driven by the gnawing unrest in his heart, and influenced by the Spirit of Love, "Come over and help us."

EDGAR EALAND,
Seamen's Chaplain, San Francisco.

THE BUFFALO CONVENTION OF THE BROTHERHOOD OF ST. ANDREW.

The Brotherhood Convention of 1911, which met in Buffalo, N. Y., October 18th-22d, has passed into history; but it may not be amiss for the lessons of the Convention to be brought to the attention of Churchmen.

The Convention reached a high-water mark in the history of the Brotherhood, and in the judgment of many of the leaders, was the strongest Convention which has ever been held, and marked by a deeper earnestness of purpose on the part of the delegates. The program, as arranged, made it distinctively a working Convention. The conferences were held on practical methods of work, by which the Kingdom of the Christ may be extended among the men and boys of our nation's life. And a notable feature was that these conferences were under the leadership of men who have "made good," not only in the religious life of their parishes, but men who are among the leaders in the commercial and civic life of their several communities—such men as Bonsall and McCarthy, of Philadelphia; English and Cornelius, of Pittsburg; Barber, Haddon, Davidson, Sturgis, and many other of the successful business men in the States and in Canada who emphasized, again and again, the value and power of prayer in their own lives.

More prominently, perhaps, than in any previous Convention was the subject of Bible Study; and many and valuable were the suggestions and helps given to organize and increase the efficiency of Bible classes. Rescue Mission Work was another of the lines of work which received more attention at this Convention than ever before. The need and the opportunity for Christian men to minister to the "fallen and low," was emphasized, and many practical ways were told of reaching this class in our cities and towns.

The public meetings, from the opening quiet hour on Wednesday night, conducted by the Bishop of Toronto, until the closing meeting Sunday night, were well attended, the attendance at some of the meetings reaching 2,000, and the addresses were all strong and forceful.

The Bishops of Fredericton and Toronto, and Bishops Walker, Anderson and our Presiding Bishop all gave messages which went home to the hearts of the delegates. Fred. B. Smith brought the message from the Men and Religion Forward Movement, and at the great meeting, on Sunday afternoon, the whole Convention was lifted to a high plane as they listened to him and to the words spoken by Dr. Hubert Carleton; and when Bishop Tuttle was introduced as the third speaker, the Convention rose to pay tribute to the grand old bishop who told us that afternoon of the three divine institutions—the Home, the State, the Church; and in a wonderful address, told the men how the Church and the living Christ must be taken into both home and State.

The actual attendance of delegates was above one thousand men, and the type was of the strong, virile men of our country.

To any of the clergy or laity who are tempted to become pessimistic over the Church's work, we would suggest that they plan now to attend the next Convention of the Brotherhood, which will meet in the University of Chicago Building, next September, 4th-8th.

The inspiration that one gets from seeing a thousand men kneel together at the Lord's Table, year after year, at Brotherhood Conventions, is a great antidote to pessimism and will have a very marked influence in the life of our Church for many years past.

The report of the Council for 1911, to the Church at large, has been published and shows that this 28th year of the Brotherhood's life has been marked by a continued steady growth and a very real and forward step in the effectiveness of its work.—*The Southern Churchman.*

A NATION-WIDE CAMPAIGN FOR MISSIONS.

Some of the readers of THE PACIFIC CHURCHMAN may have followed with interest the reports of the Woman's Jubilee of 1910, that commemorated the fiftieth anniversary of the first charter granted to a woman's missionary society. The Jubilee opened with an interdenominational mass meeting, held in Oakland, in October a year ago, and after celebrations in twenty-six States, it culminated in immense gatherings in All Souls' Cathedral, Albany, N. Y., and in historic conventions in New York City.

In summer and early autumn of the present year an equally widespread movement has been carried on with the object of gaining new members for every woman's missionary society in the country that has been willing to join in this concerted effort. The third week of October was selected as "visiting week," and in hundreds of missionary societies, from Main to California, a campaign of personal work and organized parish calling was faithfully achieved during that period.

Owing to some difficulties of organization the California campaign was not equally vigorous in all localities; but in Alameda County it was prosecuted with much enthusiasm culminating on November 3d in a mass meeting held in the First Presbyterian Church, Oakland, at which Bishop Nichols made one of his most interesting and inspiring addresses.

Previous to this meeting, Mrs. George H. Kellogg, president of the House of Churchwomen in California, presided at a large and enthusiastic meeting held in the Town and Gown Club of Berkeley, when many speakers were heard, chief among them being Bishop Keator of Olympia. His stirring words concerning the value of service through missions, and convincing arguments for the necessity of unity among Christians in spreading the Gospel news thrilled his hearers.

Mrs. Kellogg was requested to become chairman of the general committee, but owing to pressure of other duties, declined. At her suggestion Miss Mary Williams of St. John's Church, Oakland, undertook the work and carried it to a most successful termination. Both Mrs. Kellogg and Miss Williams had exerted themselves to enlist co-operation of members of the woman's Auxiliary, and at least seven of the Alameda branches were represented at the final mass meeting. They reported a total gain in membership of fifty as the result of the campaign.

Miss Williams presided at this final mass meeting on November 3d. It brought together between three and four hundred women and several men, and there were eight or ten different missionary boards or Auxiliaries represented. The roll of new members showed a net gain of three hundred and fifty workers and a great renewal of interest in missions through newly organized classes for study.

Bishop Nichols was by general consent accorded the place of honor on the program. He spoke earnestly of the work women have done and will continue to do in "ushering" in the Kingdom of God in foreign lands. One suggestion made by him deserves instant and widespread response. It was that every woman identified with any missionary society should adopt the habit of mid-day intercession for the cause of missions, using, if nothmore, the single petition—"Thy kingdom come," as the bells from steeple and factory ring out the noon hour.

Other addresses followed that of Bishop Nichols. Dr. L. A. McAffee of the Berkeley Presbyterian Church spoke on missionary work in the home land; Mrs. George H. Henman of the Congregational Church, on missions in China, and Mrs. L. E. Hicks of the Baptist Church, on her twenty years' experience in Rangoon, Burma.

Such campaigns and meetings as these make Christians realize with joy how much has been done by faithful and devoted ones in the mission field and also how important it is to labor unitedly and unceasingly to fulfill the Master's last command.

CLERGYMEN'S RETIRING FUND SOCIETY.

The annual meeting of the Clergymen's Retiring Fund Society was held in the Church Mission House, New York, November 10th, the Bishop of Long Iisland in the chair. The report of the treasurer, Mr. Elihu Chauncey, and the financial secretary, Dr. Henry Anstice, presented an en-

couraging condition of the society's finance. There had been paid out in annuities, $18,826.75, the capital fund had been increased by $9,100, so that it now stands at $312,613.46, and there is now awaiting distribution to 309 annuitants, $18,598.25. The annuitants who have been on the list for the last four years have already drawn out more than they had paid into the treasury with an "expectation of life" of ten years more, according to the Mortality Table; and in every case if an annuitant attains the average age he will have received in annuities not less than three and a half times the amount he has paid in as dues, which is equivalent to two hundred and fifty per cent in addition to the repayment of his investment. The report of the financial secretary cited illustrative cases of even larger returns to some of the members who had "antedated" and taken "multiples," and also embodied a brief sketch of the growth of the society from its small beginning, thirty-five years ago. The officers of the society were re-elected for the ensuing year.

In spite of the civil war and bloodshed in China, it is gratifying to know that no harm has thus far come to any of our missionaries. The majority of them have been removed from Wuchang, Hankow, and any other places where there is likely to be severe fighting, but the attitude of the Chinese people toward them has been most gratifying. The three cities which are the storm center of the revolution, Wuchang, Hankow and Hanyang, and which form practically one community, are the headquarters of our mission work in Central China. Thirty of our missionaries live in them and they also contain the two important educational institutions, Boone University and St. Hilda's School. It is to be hoped that serious damage and loss will not result from this revolution. So far there is no indication of it.

Prayer Book Cross Service

Golden Gate Park witnessed an unusual pageant on the afternoon of Sunday, November 5th, when the Sixth Memorial Service of the Establishment of the House of Churchwomen in the Diocese of California, was held at the foot of the Prayer Book Cross. As everyone knows, the Prayer Book Cross was consecrated January 1, 1894, as a memorial of the service held on the shore of Drake's Bay, about St. John the Baptist's Day, June 24, 1579, by the Reverend Francis Fletcher, a priest of the Church of England, Chaplain of Sir Francis Drake, chronicler of the service.

First Christian service in the English tongue on our Pacific Coast.

First use of the Book of Common Prayer in our country.

One of the first recorded Missionary Prayers on the continent.

The Prayer Book Cross was planted as a memorial of this service held so many years ago, and also as a memorial to any of the clergy or of the members of the House of Churchwomen who have entered into Life Eternal. Thus it always has a peculiarly tender significance, for not only does it commemorate and perpetuate the memory of those who have finished their fight, but it comes near a sacred day in our Church year—All Saints' Day, and in November—the month devoted to the dead.

The day and scene were perfect. The day was of unusual clearness; not a cloud dimmed the sky and the air was soft and balmy. The recent rains had washed the foliage and the birds sang in the trees. Somewhere in the near distance a dove mourned, and the flowers were everywhere. For once the guardians of the park did not have to halt the stream of traffic and gay pleasure seekers. Of their own volition the motor cars and prancing steeds stopped for the white-robed choristers following the gleaming crosses shining in the sun. Hats were doffed and voices hushed, as winding through the shrubbery, the processional wended its way down the green hillside, across the brown ribbon of road and mounted the slope to the foot of the Cross, singing that grand old hymn:

The Church's one foundation
Is Jesus Christ her Lord;
She is His new creation
By water and the word:
From heaven He came and bought her
To be His holy Bride;
With His own blood He bought her,
And for her life He died.

Many of the clergy of this city and from across the bay were in the processional, and they, with the members of the choirs, parted in open line for the Bishop of California to precede them. The hymn was finished at the foot of the Cross, the vast throng joining in the music. The services at the spot began with the recital of The Lord's Prayer and was concluded to its reverent length. The Rev. F. W. Clampett, D. D., made a stirring address, and then the beautiful hymn with which the Church remembers its holy dead:

For all the Saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.
O blest communion, fellowship divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine.
Alleluia.
And when the fight is fierce, the warfare long,
Steals on the ear the distant triumph-song,
And hearts are brave again, and arms are strong.
Alleluia.
The golden evening brightens in the west;
Soon, soon to faithful warriors cometh rest;
Sweet is the calm of Paradise the blest.
Alleluia.
But lo! there breaks a yet more glorious day;
The saints triumphant rise in bright array;
The King of Glory passes on His way.
Alleluia.
From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son and Holy Ghost.
Alleluia.

There were few eyes that were not wet in all that assemblage, for all could call to remembrance some dear saint, who, safe in Paradise of God, had once fought that "warfare fierce and long," and none but remembered two saints lost to the Church on earth but singing triumphantly with the saints above—Cecil Mortimer Marrack—a priest of the Church, and Nannie Louise Rodgers, a saint lent to earth awhile to work in His vineyard here, but now called to the rest that faithful labor brings. Everyone knows the work of The Rev. Cecil Marrack and of his sudden call in the heydey of his youth and prime. All do not know the work of Nannie Louise Rodgers, for she worked so quietly and yet so unceasingly that only her intimates knew of her consecrated devotion. It was due to her earnest and difficult task in arranging for the Memorial Services in the past that helped the present committee to make the service so successful. She was a valued and honored member of the House of Churchwomen and her loss can never be fully estimated.

Bishop Nichols made an address, and all who listened were impressed by his earnestness and force.

The music was under the competent charge of Mr. W. H. Holt of Grace Pro-Cathedral Church, and the thanks of the committee are due him. The committee also desires to thank the various choirs on both sides of the bay for their services. It is fitting, also, the committe thinks, to extend thanks to Mr. McLaren of Golden Gate Park for the use of the boat house and for placing seats and signs to point the way.

L. H. M.

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Tempora et Mores

"Gently Brother."

The English of last month's page was bad enough, but Dominic's handwriting must have been worse, judging by the curious turns given to some of his sentences by the compositor; but do not be to hard on him—remember that writing! Most of the errors will perhaps be evident —such as "Ignatius at best (least)." At any rate, you must not hold the editor responsible for anything appearing here—no, not even if by any chance you should think it good!!

The Christian Year.

A denominational minister writes the following condensed history(?) of the Church's Calendar, and adds a most illuminating(!) comment on "the result:"—

"The human heart takes kindly to anniversaries. From the beginning, the friends of Jesus celebrated the anniversary of His death and resurrection, and later they commemorated, each year, His birth and the coming of the Spirit. In time, other commemorative days were added, one for the Virgin Mary, one for John the Baptist, one for each of the Apostles, and then days for the most celebrated of the martyrs and the most influential of the saints. The calendar became at last so loaded with anniversaries that they obscured the face of God. Christians, instead of thinking of their Creator and Redeemer, spent their time on the Virgin, the Apostles and one or another of the saints. The result was that darkness fell upon the world."

"The result was"—well-a-day, well-a-day! And here some of us have read history and theology and been foolishly thinking that reformation was needed for a hundred causes rather than because men adored Jesus Christ as revealed in His saints!

Special Sundays.

This man, however, does utter some sound sense which quite likely many of our laity wish the clergy would thoroughly heed. He says:

"In order to break the monotony, there are those who would introduce anniversaries of a different type. Children are the members of the Church of tomorrow, therefore let us have a "Children's Sunday." Mothers are essential to the rearing of children, why not, then, a "Mother's Sunday?" Fathers also still have a place in the economy of the home, why not a "Father's Sunday?" One cannot help wondering whether the time may not come when we shall have advocates of a "Grandmother's Sunday," probably a "Bachelor's Sunday," possibly an "Old Maid's Sunday." And why not have a "Typhoid Fever Sunday" and also an "Appendicitis Sunday?"

"Again, zealous reformers and industrious secretaries who bombard ministers with incessant appeals to preach on a designated theme usually go on to name the Sunday on which the message is to be delivered. Should a minister allow himself to be thus dictated to, so numerous are these requests that his ecclesiastical year would be converted into a hodge-podge by the well-meaning interference of a lot of unrelated and irresponsible counselors.

"Pulpit teaching, to be most effective, must have a certain continuity, and no pulpit teacher who values system and looks for high results will allow his plans to be repeatedly broken in on by zealous outsiders who are open-eyed only to the one cause to which they happen to be alive."

If the writer of these lines knew the worth of a *real* "ecclesiastical year," he would realize how much wisdom he has uttered. The clergy can hardly find a better way to feed their flocks with the whole Bread of Life than to follow systematically for at least one service of the day, the teaching of the Church as set forth by the Christian Year.

"At the House of God."

It may as well be frankly admitted that it is like "hunting for a needle in a haystack" to try to find a clergyman who really obeys the rubrics of the Prayer Book; to use a still more "truly rural" proverb, such men are almost, if not quite, "as scarce as hen's teeth." No doubt they justify(?) themselves by arguing from the analogy (or shall we say the *fact?*) of the Church being like the State —a great many laws on the statute books which no one ever expects people to obey or enforce. But, be all this as it may, surely there is a limit *somewhere!* Dominic has been present at one or two Ordinations, and heard something about promising to conform "to the Doctrine, Discipline, and Worship" of the Church (never mind the "P. E. in the U. S. A.!"). Surely there should be at least an *approximation* to obedience to a solemn vow. By what right, then, is such a thing done as is described in the following clipping from the "Church Notices" of a paper in one of the towns of the Diocese of California:

"Regular services of this church will be omitted for the twentieth Sunday after Trinity, except the Sunday School, which will meet as usual at 9:45 Sunday morning. In the evening at 7:30 a special service of praise will be rendered by the choir to which all are cordially invited. Following is the program:"

The "program" consisted of sixteen "numbers," in which the sole semblance to the "Order for Daily Evening Prayer"' consisted in the Creed, Lord's Prayer, and Nunc Dimittis! There seems to have been, on this day, no recognition of the "Order for Daily Morning Prayer" (alas for glorified Matins and all the odor of monasticism!), nor of the Litany, nor of the Collect, Epistle, and Gospel in the communion service which the Church has *ordered* for said Twentieth Sunday after Trinity, nor yet of that most inane of all hybrids—the "ante-communion service" (it ought to be spelled "anti'.). Still, the rector may have been out of town on that Sunday morning; it is charitable to suppose that he was, for there is nothing *personal* about these remarks—simply a little inquiry as to *principles.* By what right, then, are the services of the Church cast aside for a "program"? To be sure, the rector is to be congratulated on having a choir able to render the list of music which was published, but why not in a hall on a weekday evening when admission could have been charged and "the money given to the poor?" The Church is the House of God; not an Opera House; erected to the worship of Almighty God, not for tickling the ears of the multitude. Or are we coming to English "Pleasant Sunday Afternoons" of the "New Theology" type? If we are to adorn the worship of God, why not Choral Evensong, as the Church herself has provided? Dominic, for one, resents such strained efforts to please, because they weaken the Church in the minds of the common people who realize deep within themselves that it is the business of the Church to *preach the Gospel.* Is religion a pill to be administered with sweet soothing syrup? Or are souls won to the Cross by trilling preludes and postludes? And then there is that simple little question—*by what right?*

Protestant "Catholicism."

Even "Pastor Russell" has joined the ranks of those who have just discovered the "catholic church." He is a "protestant" of protestants. He alone understands the (his) Bible. The Church, therefore, is invisible, does not exist at all on earth, and no one knows who is in it but God—all because it is "the Church of the first-born whose names are written in Heaven." Here is the "catholic,—that—is,—universal" idea pushed to its logical conclusion. Witness the "Pastor:"

"The fact, however, is that none of these churches (Roman, English, Baptist, Presbyterian, etc.) are Catholic or general, because none of them includes all of God's people. To admit that any one of these religious bodies is the catholic or general church of Christ would be to admit that it includes all persons recognized by the Lord as being members of His church. We can not, therefore, admit that the term catholic belongs to any of these denominations, not even the Roman Catholic. The Catholic Church of Christ —the one which includes all who are truly His—is not a human organization, and its role or rostra is not kept on earth."

In this protestant idea there is no room for a divine organization existing on earth—that is a sacramental idea as yet unconceived. Yet, there was the Incarnation!

Hear, too, this eloquent plea for unity:

"My friends, can not we all agree that there is but the one general or catholic church of Christ—that it is not an earthly organization bound by creeds and confessions—(Away with the Faith!)—that it is a heavenly organization effected through consecration to the Lord and Divine acceptance through the Holy Spirit (therefore as many churches as converted individuals!)—that the human institutions called churches were well intentioned, but were the results of confusion, darkness, and error—(Hear! oh ye apostles, prophets, martyrs!)—that these denominational systems called churches, however well meant, are not, any of them, the Church—that the members of the Church are scattered in all denominations and that the Lord alone knows those who are His, and that He will ultimately separate them as wheat from tares in the harbest?"

Fancy the Christian consolation of such doctrines! We thought Christ said He would found His Church—but that was to be in Heaven where men wouldn't know anything about it! And perhaps it hasn't been done yet! And what about St. Paul and other apostles talking of a "Body of Christ" here on earth of which men are to be confirmed members in order that their names may be written in Heaven—oh, all this is a mental aberration! And what of men being told by Christ to tell their troubles to the Church and to hear her voice, and St. James bidding us call for the elders of the Church when we are sick—oh, twaddle! "Protestantism" the religion of the Bible? Well, not if we may judge by some of its popular representatives! And to think that this man is hiring newspapers all over the country to spread his doctrines! Papal infallibility—why, it is mild by the side of such dogmatism!

Protestant Modernism.

"Modernism is making sad havoc of denominational unities based upon dogmatic and ritualistic grounds. A leader among the Disciples recently made this declaration in the *Christian Evangelist* of St. Louis: 'We claim not simply that immersion is a better baptism than sprinkling, but that the former is the only baptism. We believe that affusion can no more be performed in the name of Christ than can any other human substitute for a Divine commandment.' Almost simultaneously appeared the following statement in a contribution to the *Christian Century* of Chicago: 'Allow me to unburden the debate by denying that there is any evidence that Christ ever enjoined baptism, much less that He bound it as a law for all time. Get rid of the Roman notion of carrying out (note the word—*not* "the living Christ!") a *dead man's* will by law and accept the truth that the living Godhead still animates and directs our lives and hearts, and all forms lose their arbitrary value.' The definiteness of the question at issue brings out in bold relief the difference between the traditionalist and the man of modern mind which is found in essence in nearly all denominations."

This is copied from a denominational paper. It is the simple result of the protestant principle of "no authority in religion." "Every man's church being under his own hat," and there being as many heads as there are hats (if not more), therefore it only remains for each man (or suffragette?) to make his own hat his cathedral and to pronounce infallible opinions ex cathedra without any reference to the Faith handed down by those concerning whom Christ said, "He that receiveth you receiveth Me." Let the Church "direct the fervor of hope and the gesture of invocation" to God the Holy Spirit, that He keep *us* steadfast in our Faith.

A Man's Problem.

Speaking of the "Men and Religion Movement" reminds one of this clipping from an Eastern Roman Catholic paper. Some will dislike its terms, others its practices; but none can deny that it fits in with the opinion of the Chicago Vice Commission that the "social evil" is a man's problem:

"A young man who leads a devout life is not a molly-coddle. He must have stamina to deny himself. He must have grit to persevere in avoiding the occasions for sin, for sin is mighty tempting and human nature is weak. He must have "sand" to go to Mass every Sunday, to abstain from meat on Fridays, to observe the fasts of Advent and Lent, to go regularly to Confession and Communion, to keep himself chaste in his thoughts and continent in his body. No "sissy" can have these virtues. No "milksop" can persist in carrying the cross."

To the Rescue.

What cleric or layman has not occasionally felt embarrassed by the difficulties of sick-visiting? This little tale may yet assist some callous curate or "kindly lady.". A trained nurse tells it of a Mrs. Malaprop of Brooklyn:

"She was calling on a very sick case of mine, and, like many women, she was unwilling to let any one be sicker than she had been. When the patient had described her symptoms and her sufferings, she retorted:

"'I know how you feel. Once I was four days in a state of complete kimona.'"

What a delightful feminine complaint!

DOMINIC.

THE LATE REV. DANIEL KENDIG.

The second name on the roll of the clergy of the Diocese of California, in the order of their canonical residence, is the name of the Rev. Daniel Kendig, having been received May 7, 1864.

His decease occurred at Mount Airy, a suburb of Philadelphia, July 31, 1911. He was born in Pennsylvania November 19, 1824, of Swiss and Scotch ancestors. He graduated from the University of Pennsylvania in the Department of Arts in the class of 1844, and was ordained deacon in 1854, and priest in 1856 by the Rt. Rev. Alonzo Potter, D. D., Bishop of Pennsylvania. From his ordination to 1859, he served two churches with much acceptance, but failing health induced him to accept a chaplaincy in the U. S. Army. He was stationed at Fort Steelacoom, Wash. Terr., until 1863, when he was transferred to the Presidio of San Francisco, where he remained on duty until his retirement for age in 1888.

REV. DANIEL KENDIG.

Shortly after his retirement he removed to Philadelphia, where he lived a quiet life surrounded by his old friends and in the loving companionship of his devoted wife, whom he had married in 1856. Mr. Kendig was never in robust health, and for years was unable to take an active part in ecclesiastical affairs. His home and his family, his books and his prayers for the progress of Christ's Kingdom made his declining years peaceful to himself and useful to others. Four months prior to his death he was so ill that it was thought advisable to remove him from the heat of the city to Mount Airy, where he continued to suffer till he "fell asleep," July 31, 1911.

This is a brief outline of the life of our beloved friend and brother clergyman, who was connected with the diocese since 1864. Though absent since 1888, his attachment to the Church, her bishop and the clergy in California was such that he made no change in his relations to the diocese. He was one of our steadfast, modest, lovable men. Possessed of more than ordinary literary ability, and a reader of our beautiful Church Service rarely equaled, yet he always would shrink from any public acknowledgment of his gifts. That which gave prominence to his life was his strong and lovely Christian character, thoroughly imbued with the spirit of our Lord. We may well have him in mind when we offer our prayer that we may have "grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom."

DAVID MCCLURE.

The meeting of the House of Bishops, held in New York October 26th-27th, resulted in the choice of three bishops —for South Dakota Kyoto, (Japan), and Wuhu (China). Also it was decided not to divide the district of South Dakota, and to defer action upon a missionary episcopate for Central America until the next General Convention. A commission was requested to investigate the condition of the Church in Hayti.

The men chosen for the existing vacancies in the missionary episcopate were: For South Dakota, Bishop Rowe of Alaska; for Kyoto, the Rev. Dr. Tucker, president of St. Paul's College, Tokyo; for Wuhu, the Rev. D. T. Huntington of Ichang, China. At this writing it is not known whether any of these accept their election. The choices are in every respect admirable, both of the men chosen for the work abroad having given their entire ministry to the field for which they have been elected.

Bishop Rowe, in a statement issued on November 24th, declared that he had declined the appointment as Bishop of South Dakota.

"I declined this call," he said, "as I have declined others, because I think that my duty is toward Alaska.

"It would be a hard thing for me to forsake my Alaska work. Sixteen years ago it was considered a forlorn hope for anyone to accept the call there. It came to me and I accepted it. It was a big thing in my life; it meant everything to me; of course, it meant giving up my home and undertaking certain hardships such as are inseparable from pioneer work in such a field.

"I believe that Alaska today has reached a crisis in her history. With better treatment from the Government great things can happen up there. Alaska will need all her strong men."

Dr. Grosvenor, the new Dean of the Cathedral of St. John the Divine, New York City, plans to make it a strong center of missionary influence, and has already arranged that workers in various parts of the field shall tell their story from its pulpit. Thus the great cathedral will not merely be the chief building of a great diocese, nor a national feature of a great country, but a vitalizing force in the Church's world-wide campaign.

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From the Editor's Desk

The first Convention of the Diocese of Sacramento, which began its sessions on October 30th, was noteworthy as showing the remarkably healthy condition of the Church in Northern California. The reports at the Convention showed that the diocese has 42 clergy, an Episcopal residence, an endowed episcopate, cathedral properties and funds and numerous helpful institutions.

Missionaries in remote fields are often forced to occupy many other positions besides being the spiritual pastors of those to whom they minister. This is especially evident in Alaska, where to serve is almost to sacrifice in the truest sense of the term. In our notes from this district this month we observe that St. Matthew's Hospital, Fairbanks, has a fresh coat of paint, but "The Reverend Mr. Buisch did the painting in order to save expense."

The editor is in receipt of a letter from one of the clergy urging that a rule be made that contributions to the correspondence column be signed with the name of the writer in all cases, the signature to be published. "Anonomity always tends to unpleasantness," he writes. We are inclined to believe that he is right, and while at present a hard and fast rule in the matter has not been decided upon, contributors are asked to allow the publication of their signatures to letters sent in, and are urged to make more general use of this department of the paper.

Switzerland, Germany and Austria felt a series of severe earthquake shocks on the night of November 16th. "Earth shocks are unusual in the districts affected," says a dispatch, and great alarm was felt. That the Pacific slope of the United States has no corner on seismic disturbances should be noted. The world has been led to expect earthquakes in certain places where from time to time disturbances have been recorded, whether with or without damage, but one never can tell where the lightning is going to strike. Those who think themselves most secure from temblors may feel the peculiar sensation of a shake at any time, and if they get it they are not liable to brag about it, either.

It is passing strange that we should be always thought good material for those critics who are inclined to be caustic in their remarks. Has the name "Episcopalian," about which there is so much debate throughout the whole Church, anything to do with it? Note what *The Christian Work and Evangelist* says in a recent issue:

"Laymen's Missionary Movements, Brotherhoods, Men and Religion Forward Movements, and now a Laymen's Retreat! Does it not look as though the church announcement in a Massachusetts village paper a few years ago might soon become incomprehensible? The naive reporter puts it thus: '*The Episcopalians and their husbands* will give a reception to the new rector tonight.'"

The *California Outlook* devotes considerable space to a report by Bion J. Arnold, consulting engineer, on the subject of the transportation problem in Los Angeles. The matter is one deserving of attention. The southern metropolis has grown so rapidly that the street car lines have been built in rather haphazard fashion to aid real estate booms in certain localities, and they wind out in snakelike twists from the business center. At present the chief things needed seem to be the construction of some cross town lines and the elimination of the interurban cars from Main street. During the evening rush hours there is such a congestion on the latter thoroughfare that cars become almost permanently stalled at times. It is proposed to endeavor to have the interurban cars run on some other street to the Pacific Electric depot as far as possible, and to eliminate the congestion of local cars by avoiding some of the many curves caused by the present routing. The transportation problem is of vital interest to all. Los Angeles already has a wonderful trolley system. Let us hope she may have the improvements sought.

The National Council of the Young Women's Christian Association break ground this week for the new building in New York. This is to cost nearly $500,000, with ground costing $200,000 more. The location of the new national headquarters is Lexington avenue, closely adjoining the structures that are rising above the New York Central Railroad station. There will be twelve stories, far surpassing in size and conveniences the Young Men's Christian Association headquarters. A part is to be used for the training school for secretaries.

The site was the gift of an unnamed donor. New York is erecting the building and associations throughout the country are to furnish it. There are now 900 associations, 200 in cities, the balance in colleges, industrial concerns, and in the mill centers of the South. It is expected that the new headquarters will be ready in one year.

United States Senator Clark, of Wyoming, now resident in New York, has given to Los Angeles a building that is to cost $200,000. It is in memory of his mother, who was a life member of the Los Angeles association, and the oldest on the list at the time of her death. The Los Angeles association has the largest membership, about 2,200, of any single one in the country.

In all the efforts at united action on the part of the Christian churches of the land with respect to one movement or another, in all the projects for the early bringing about of "unity," the Church of Rome is excluded from participation. This is no doubt because she does not want to be included, because she cannot and will not take any joint action with any other religious body, and yet a writer in one of our Methodist exchanges declares that "Persons in a position to know assert that 15,000 priests in Italy today are ready to desert to protestantism if any assurance of support can be given them." A portion of the article in question will be of interest:

"The Church of Rome is nowhere so unattractive as at Rome. The simple sight of Romanism at its fountain-head is in all probability enough to be a certain and effectual cure of any Romanistic tendencies. The hollow emptiness of its ceremonials impresses anyone who gives even a casual attention there to. Visitors very soon learn this.

"The Italians almost universally have lost all faith in the church. They openly avow their non-belief and they manifest the same by their wholesale neglect of its services. It is stated by those who ought to know that nine-tenths of the men of Italy pay no attention whatever to the services of the church. The places of worship are practically deserted save by tourists. St. Peter's, the world-renowned cathedral, would have been practically empty on Easter Sunday if it had not been for the foreign visitors who were drawn thither rather by curiosity than by worship, gathered from every quarter of the earth. Even among the priesthood there is a widespread feeling that they are simply carrying on a great show. Persons in a position to know assert that 15,000 priests in Italy today are ready to desert to protestantism if any assurance of support can be given to them."

How much is he worth?—The Christian refuses to measure a man's worth by his worldly goods. He sets his face against the habit of the world of answering the above question in dollars and cents, and yet a contributor to the Editor's Deck knows a man, a professing Christian, a man who goes to church every Sunday, a good man, too, who is worth just one dollar. That is his own measure; that is the value he puts upon himself, and some of our readers will, no doubt, know of many persons in similar cases. What is that old saying about losing a friend by lending him money? If you want to know how much he's worth, just lend him money. This man had a friend from whom he borrowed a dollar. He needed it badly, and he was more than welcome to it. Indeed, the friend would gladly have given it to him, and after several months had almost forgotten about it, and would have done so had he not been reminded by the borrower, who informed him that he was going to send it to him without delay. Months passed, and again the two friends met. Then for the second time the money was promised immediately, although the lender had no need of it, and had not thought to ask. He valued the friend much more than he did the silver dollar, but true to the adage, he seemed destined to lose the friend. The next time the borrower saw him he dodged him. Later, meeting him again, he hurried around a corner so that he might not have to face him. The friend was sorry, but what could he do? The other man was worth just one dollar, the dollar that he was making himself so uncomfortable about. He had means to pay, a plenty; but he had not the desire to pay. He preferred to lose his friend.

There are many kinds of reporters in the world. Like the men in any other profession, they may be classed in the conventional way of "good, bad and indifferent." They are needed on every sort of publication, from the Church periodicals down through the wide range of the city daily, yellow journal or ultra conservative, as the case may be, to the less elevating sporting sheet of modern days. To be a "good" reporter is to be one of the most useful men in the community, to be honored and respected, and to have the knowledge that your work has not all gone for naught. A reporter has more opportunity for a true insight into human nature than the man in any other line of work. He knows life. He comes in contact with the rich and the poor, the best and most upright of men, and the scum of the earth; he is on terms of familiarity alike with the Governor of the State and

with the down-trodden man or woman whose crime he may have been detailed to write up. His profession is one of honor; his work he may well be proud of. He even holds the mirror through which the majority of the people of the community see life, and know what is going on about them. All this is because a contributor complains that a slight was put upon him recently by a person whom he believes doesn't know that it is something to be proud of to be a reporter in the true sense, and to bear a part, however humble it may be, in giving a correct version of some important matter to thousands of busy readers. The contributor had looked for some copy which he had had reason to believe would be furnished by an acquaintance. He approached him and asked about it. "I am no reporter," was all the reply he got, and he felt hurt at the aspersion cast upon his profession, even though it may not have been intention. How easy it is for us to wound by our thoughtlessness.

In view of the following clipped from the *British Californian*, the friendly relations existing between the great English speaking nations of the world, and the united front they are presenting for world peace in the future would seem to be merely the result of the watchfulness of a magic talisman.

"The desk used at the White House by the President of the United States is interesting in itself, apart from its connection with the ruler of a nation, for it is a token of the good-will existing between America and Great Britain. Although occupying so prominent a place in the official residence of America's chosen President, it is not of American manufacture.

"It was fashioned in England, and was a present from Queen Victoria to a former President. It was made from the timbers of H. M. S. Resolute, which was sent in search of Sir John Franklin in 1852. The ship was caught in the ice and had to be abandoned. It was not destined to go to pieces in frozen waters, however. An American whaler discovered and extricated it in 1855, and it was subsequently purchased and sent to Her Majesty by the President and the people of the United States as a token of goodwill and friendship.

"In an English dockyard the Resolute was at last broken up, and from her timbers a desk was made, which was sent by the Queen 'as a memorial of the courtesy and loving kindness which dictated the offer of the gift of the Resolute.'

"At this desk the President does the greater part of his writing."

The Church has reason to be proud of the position she has taken on the subject of divorce and maintained so steadily, showing an example to other Christian bodies, but that we should not be content with a strict canon on the subject, but should fight for a remedy for the enormous growth of the divorce evil is the contention among all those who note with horror the ease with which the marriage tie is severed. At the meeting of the Eighth Missionary Council at Sacramento, a resolution was adopted urging the passage of uniform divorce laws, and the matter was touched upon at some length during the Convention of the Diocese of Sacramento. We quote from Bishop Moreland's annual address:

"I am proud of our record in the diocese in the matter of the marriage of divorced persons. Our Church is bearing witness to Christ and His teachings, and everybody knows it. The fearful dissolution of family ties going on in California will continue as long as ministers marry divorced people. No case, however flagrant or evil, has been discovered that couldn't find some minister to give it the blessing of Christ. The Church is in the marriage business, not in the divorce business. The State unmarries people; let the State take the responsibility of uniting them to new partners. Send divorced people to a civil magistrate. Don't direct them to a minister around the corner. Have no partnership in the guilt of a minister who betrays and disobeys his Lord. Why do divorced people come to ministers to be married? Because they want the approval of Christianity. When they go in vain from Church to Church, from parsonage to parsonage, and are compelled to seek the justice of the peace, marriage as a Christian institution will be respected by the people."

In these days of agitation, and needed agitation, too, regarding the inadequate remuneration of the clergy combined with the constant efforts of Church people to solve the problem of increasing the pay of the parson in order that he may keep pace with the higher cost of living, what would the rector do if he had to dispense with the fees received for weddings? The income of the city clergyman from this source is often considerable, and he counts on it as a regular part of his income without which, perhaps, he could not live on his monthly stipend. A Baptist minister of New York, Rev. Dr. Addison Moore, objects to these fees, according to an Eastern publication which quotes him as follows: "It is said that the custom of taking fees puts the clergyman in the same attitude toward the public occupied by other men who take tips. The custom is general, but not universal, for there are clergymen who do not take fees and there are those who accept a fee only to turn it over to the fund for the care of the poor of the parish, which would seem to be the ideal way to use gratuities if they are accepted at all. But even if all clergymen accepted fees the critic should turn his attention not so much to them as to the congregations whose inadequate support of their pastors makes the Christian ministry the poorest paid profession in all the land. The churches ought to support their clergymen, and not put them under the necessity of accepting support from the public or from individuals. As a laborer, the clergyman is worthy of his hire. His time belongs to the Church, and the Church ought to pay him enough, so that when the community needs his services he can say when fees are proffered, 'The Church sends me to minister to you, and your obligation is not to me, but to her.'"

But, speaking of clergyman's fees, there has been some discussion about them in the *New York Times* of late, and in a recent issue that publication prints this letter from a Newark minister:

"Is it all right to talk of 'theologic tips'? Would you call a lawyer's fee a tip, or a doctor's fee a tip? A clergyman is not employed to give his time and service to anybody who asks him, but to those who belong to his congregation, and pay the expenses of his livelihood. He cannot ask the butcher, the grocer, the landlord, and others to feed and shelter him for nothing, but must pay his bills like every other citizen. But where is the money to come from? Most of it comes from a faithful congregation, and some of it comes from extra services rendered to those who desire a clergyman, and are not contributors to any church. What right have they to ask a minister to marry them or bury their dead or christen their babies without financial compensation? Would they ask a physician to attend the birth of a child for nothing, even though he had many wealthy patients? Not unless they were in dire poverty, and then he would be happy to give his services just as clergymen are happy to render every service to the poor for nothing.

"But I have found that the people who do not want to pay the minister are, as a rule, well able to pay. They go nowhere to church; they support no religious institution with their money, but when some one dies in their family they want him to have religious burial, and they demand a half day of a minister's time, and then make no remuneration.

"No clergyman, in my judgment, should ever look upon compensation for his extra services as a tip or a disgrace; it is his due. I am not speaking of his regular congregation. Its members may or may not reward him in extra ways, according to their feelings in the matter; he does not expect to be paid by them, except for weddings, and then it is not so much pay as it is a grateful gift, made by a happy husband over a happy marriage. Furthermore, when a minister receives a wedding fee it is turned over to his wife and family to make them happy as a part of the general happiness of the occasion.

"In these days clergymen are made to pay their bills like the rest of the people; their salaries, the Lord knows, are small enough, so small that they cannot save a penny for a rainy day, and they have a right to earn more if they can do it without neglecting their own congregations. Your correspondent who wants to know who the clergymen are who will render him service for nothing is another of that great army of people who want something for nothing."

The joint commission appointed by resolution of the General Convention of 1910, to revise the present Hymnal of the Church, takes pleasure in announcing that it has proceeded actively and can report progress in its work. Its first communication, June 24th, was published at a time, perhaps, when many Church people were away from home, and it is deemed wise to quote a part of that report, as follows:

For the present year the joint commission proposes to give its entire attention to the consideration of the inquiry, What hymns and tunes should be omitted from the Hymnal?

The resolution adopted by the joint commission reads as follows:

"Resolved: That the object be to obtain through the Church papers and otherwise suggestions from Church people as to what hymns and tunes might well be omitted from the present Hymnal."

The joint commission hopes, therefore, that there will be a general interest taken by the clergy and laity to send to the secretary, Mr. Morris Earle, Church House, Twelfth and Walnut Streets, Philadelphia, the numbers of those hymns and tunes which, in the judgment of the correspondents, might reasonably be omitted from the Hymnal.

The joint commission is considering, and, until the end of the present year (1911), will be considering, *omissions* only. After January 1, 1912, a call for new hymns and tunes will be issued.

Morris Earle, Secretary,
Church House, 12th and Walnut Sts.,
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The Eighth Missionary Department

DIOCESE OF LOS ANGELES.

Rt. Rev. J. H. Johnson, D.D., Bishop.

The Convocation of San Bernardino met at St. John's Church, San Bernardino (Rev. M. E. Remble, rector), on Friday, November 17th.

Rev. Frederick T. Henstridge, rector of St. James' Church, South Pasadena, is to leave to become rector of a church in Oswego, Central New York.

Rev. W. H. Wolton of Santa Ana read a paper on "Insurgent Christianity" before the Clericus at its monthly luncheon in the University Club on November 20th.

Rev. W. A. MacClean, formerly of Trinity Mission, Alhambra, has become rector of St. Stephen's, Gilroy, Diocese of California, having charge also of St. Luke's, Hollister.

Eight clergymen and three or four laymen and one member of the Woman's Auxiliary from the Diocese of Los Angeles were in attendance at the Missionary Council recently held in Sacramento.

On Wednesday and Thursday, November 15th and 16th, in Trinity Church, Redlands (Rev. C. F. Blaisdell, rector), the first Sunday School Institute ever held in the Convocation of San Bernardino took place. It was fairly well attended. The program was as follows:

Wednesday Afternoon.

2:30—Essentials in Sunday School Teaching. Rt. Rev. J. H. Johnson, D. D.

3:00—Teaching of Missions. Mrs. Henry W. Boone, San Bernardino.

3:30—The Primary Class. Mrs. C. S. Mook, Whittier.

4:00—The Teacher and Her Class. Miss Eva M. Mabley, Pasadena.

4:30—Discussion.

Wednesday Evening.

6:00—Supper for delegates, Sunday School workers and friends.

7:30—What the Sunday School Can Learn from the Public School. Mr. G. Morgan, Superintendent Longfellow School, Riverside.

8:15—How the Vestry Can Help the Sunday School. Mr. Frank Shelby, Field Secretary of the Brotherhood.

8:45—Wanted—1000 Sunday School Scholars in San Bernardino Deanery. Rev. E. G. Howe, Secretary of the Sunday School Institute.

Thursday Morning.

7:30—Corporate Communion for teachers, officers and Sunday School workers.

9:30—Conference of Sunday School Executive Committee and Deanery Sunday School Committee.

Thursday Afternoon.

1:30—Diocesan Sunday School Departments. Rev. C. S. Mook, Whittier.

2:00—Encouragement to Continue Small Sunday Schools. Mr. John P. Key, Corona.

2:30—The Sunday School's Duty to Isolated Communities. Rev. T. C. Marshall, Archdeacon of Los Angeles.

3:30—Summary and Lessons of the Convention. Rev. A. A. Butler, D. D.

The Sunday School Executive Committee of the Diocese has created the following departments with heads:

Kindergarten and Primary, Bible Class, Missions, Teacher Training, Home Department.

The Convocation of Los Angeles is to hold its Advent meeting in Holy Trinity Church, Covina (Rev. Alfred Fletcher, rector), on Monday, December 5th, beginning with a celebration of the Holy Communion at 10 a. m. The program is as follows:

10:30 a. m.—Address by the Rural Dean and reports from the missionaries. To be followed by suggestions and recommendations with reference to their parish work, and the possibilities of the extension of missionary work within their jurisdiction by the rectors of parishes.

12:30 p. m.—Recess and luncheon.

2:00 p. m.—Paper by the Very Rev. Dean MacCormack on "Recollections of the Missionary Conference of the Eighth Department, Recently Held in Sacramento."

2:30 p. m.—Paper by the Rev. R. B. Gooden, St. Charles' Church, Long Beach, on "Recommendations for the Coming Missionary Conference of the Eighth Department, to be held in Los Angeles, October, 1912."

3:00 to 4 p. m.—Discussion on Papers.

4:00 p. m.—Election of officers and business.

6:00 p. m.—Supper served by ladies of Holy Trinity Parish.

8:00 p. m.—Missionary meeting in Holy Trinity Church, with addresses:

1. "The Necessity and Value of Work in the Domestic and Foreign Fields," by Rev. W. H. Wotton, rector of the Church of the Messiah, Santa Ana.

2. "The Present Outlook and Future Development of the Work of the Church in the Diocese of Los Angeles," by the Venerable Archdeacon Marshall.

DIOCESE OF SACRAMENTO.

Rt. Rev. W. H. Moreland, D.D., Bishop

The primary Convention of the Diocese of Sacramento was held October 30th and following days in Sacramento. There was a large attendance of clergy and lay delegates. The opening service was held in St. Paul's Church, the bishop celebrating and delivering his annual address. The address was of great value and interest, setting before the new diocese the highest ideals of responsibility and service. It was also most encouraging as it reviewed the wonderful progress made in the past twelve years. The young Diocese of Sacramento has 42 clergy, an Episcopal residence, a diocesan house, cathedral properties and funds, an endowed episcopate, an institution for invalid children, and two mission houses—one for Japanese and one for homeless men—both the property of the diocese. The bishop urged adoption of the every-member canvass and other methods of the Forward Movement, asked for endowment of the Home of the Merciful Saviour, provision for an archdeacon, city missionary and deaconess, and advised laying foundations now for a strong cathedral center, of which a good beginning has already been made. He expressed himself as follows on the subject of divorce:

"I am proud of our record in the diocese in the matter of marriage of divorced persons. Our Church is bearing witness to Christ and His teachings, and everybody knows it. Public opinion respects us for it. The fearful dissolution of family ties going on in California will continue as long as ministers marry divorced people. No case, however flagrant or evil, has yet been discovered that couldn't find some minister to give it the blessing of Christ. The Church is in the marriage business, not in the divorce business. The State unmarries people; let the State take the responsibility of uniting them to new partners. Send divorced people to a civil magistrate. Don't direct them to the minister around the corner. Have no partnership in the guilt of a minister who betrays and disobeys his Lord. Why do divorced people come to ministers to be married? Because they want the approval of Christianity. When they go in vain from church to church, from parsonage to parsonage, and are compelled to seek the justice of the peace, marriage as a Christian institution will be respected by the people."

A stirring report was presented by the four lay members of the Board of Missions, urging an aggressive policy, asking that a diocesan committee be appointed to carry out the duplex envelope system throughout the diocese. The convention adopted this policy, with an increased schedule of assessments, and the bishop appointed the Board of Missions as the diocesan committee, with power to form sub-committees. The board has already begun to appoint clerical and lay speakers to travel, two and two, to all the parishes. A large part of the convention was occupied in hearing the new constitution and canons which had been carefully prepared by an able committee, and were presented by W. B. Lardner, Esq. With a few slight changes they were adopted as read. It was decided not to institute a House of Churchwomen at present, but to continue admitting women delegates until the latter themselves expressed desire for the larger powers conferred by an independent house. Judge N. P. Chipman, chancellor of the diocese, presented articles of incorporation of the diocese, which were adopted. The diocese was incorporated under the title of "The Protestant Episcopal Church in the Diocese of Sacramento," the following being elected directors: Rt. Rev. W. H. Moreland, N. P. Chipman, C. W. Bush, E. A. Brown, H. Thorp, F. W. Keisel, A. E. Miller, G. W. Peltier, C. B. Bills. A board of religious education was appointed: Rev. I. E. Baxter, Rev. H. Perks, Rev. John Barrett, E. J. Berringer and Edward Goodwin. The committee on the bishop's address brought in a series of resolutions embodying each one of the bishop's recommendations, all of which the Convention adopted. A committee was appointed, with Dean Atwill chairman, to consider making the diocesan paper a monthly and establishing it as the organ of the Board of Missions. Rev. E. A. Osborn, D. D., Rev. T. P. Boyd and J. W. Horn were appointed a committee to consider ways and means for support of an archdeacon or suffragan bishop, to report at the next Convention. Committees were appointed to co-operate with the Church Temperance Society, and on Hymnal revision. Resolutions expressing appreciation of the "faithful stewardship and surpassing ability of the bishop in creating so strong a diocese out of so weak a missionary district" were unanimously adopted, and a committee of five appointed to consider increasing the bishop's salary and report at the next Convention which will be held in May at Sacramento. The bishop appointed Justice Chipman chancellor; Rev. C. E. Farrar was re-elected secretary and registrar; F. E. Denman, treasurer. The other elections were: Standing committee, Rev. C. E. Farrar, Very Rev. John Atwill, Rev. John Partridge, Rev. W. A. Cash, C. W. Bush, W. W. Lyman, W. B. Lardner, Edw. Good-

win; board of missions, Rev. Isaac Dawson, Very Rev. J. R. Atwill, Rev. I. E. Baxter, Rev. John Barrett, C. Q. Nelson, J. H. Dungan, E. D. Seaton, I. U. Spencer. The Convention closed with earnest spiritual counsel from the bishop and singing of the Gloria in Excelsis.

DISTRICT OF ALASKA.

Rt. Rev. P. T. Rowe, D.D., Bishop.

Dr. and Mrs. Burke, of the Fort Yukon Mission staff, paid a brief visit to St. Matthew's, Fairbanks, this summer.

Miss M. Fullerton has lately come to Ketchikan from Seattle, where she is assisting Miss Huntoon in the work of St. John's Hospital.

St. Matthew's Hospital, Fairbanks, is bright with a fresh coat of paint. The Rev. Mr. Buisch did the painting in order to save expense.

On Saturday, March 10th, at Cordova, Eustace Paul Ziegler was ordained to the Diaconate by the Right Reverend Peter Trimble Rowe, D. D.

Mr. Betticher and his party had the privilege of visiting the Moose Hide Mission, three miles below Dawson, as the guests of Bishop Stringer.

On the morning of the Second Sunday after Trinity, July 2d, in St. John's Church, Ketchikan, Bishop Rowe set apart as deaconess, Miss Louisa Smart.

Reports have reached us from the Iditarod that Archdeacon Stuck is in the new camp and is very busy in the work of the new mission. It has not yet been decided how large the mission will be.

Miss Margaret C. Graves has been transferred from Anvik to the Chena Native Village. Miss Graves will be assisted by Celia Wright, who with her will proceed to the new mission—St. Timothy's—at Tanana Crossing, in the spring.

St. John's Hospital, Ketchikan, is resplendent in its fresh paint, new furnishings, and its generally attractive appearance. Only those who saw the "before" as well as the "after" can realize what has been accomplished by the faithful and tireless work of the staff.

Early in the summer Bishop Rowe sent hospital supplies and a church tent to Iditarod City. Archdeacon Stuck will spend the balance of the season there and build a mission if the camp warrants it. Mrs. Davis has gone in from Seattle to care for the temporary hospital.

Mr. Evans, who for the past year has been teaching at Eagle, has accepted the principalship of the new forty thousand dollar boarding school at Carcross, Yukon Territory. This work is under the direction of the Right Reverend Isaac O. Stringer, D. D., Bishop of the Yukon Territory.

Last February a fair was held in Tanana, under the auspices of the mission. The ladies of the town did splendid work, as did some of the men, and as a result there was cleared about $500. This money was used in the hospital at the Mission of Our Saviour, at which point Dr. Edgar Loomis has had charge of the medical work. A similar fair will be held during the coming winter. As it is too late to send packages in by mail this season, we would ask that this very worthy object be remembered next spring. Packages of articles suitable for sale at a fair should be sent by mail to Miss Florence G. Langdon, Tanana, Alaska, some time between May 1st and August 20th.

Under the Reverend George E. Renison, Holy Trinity Church, Juneau, has been greatly enlarged and improved. The body of the church has been raised several feet, thus changing a basement into a splendid series of meeting rooms of one sort and another. A new pipe organ is to be placed in the church in the fall, the money for it being all in hand. Many minor improvements have been made, and also some extensive repairs on the rectory.

They need, however, a cross for the altar and a brass rail to replace the old wooden one that should have been retired long ago; and the editor has asked the privilege of stating this fact, thinking that one of our readers would care to place the cross, and another the rail, as memorials. Juneau is the capital of Alaska, and Holy Trinity is an active unit in the life of the people.

Designs have been chosen in harmony with the other furnishings, and these particulars and prices will be gladly furnished upon application to Mr. Renison at Juneau. It is hoped to have these memorials in place by Easter.

DISTRICT OF ARIZONA.

Rt. Rev. J. W. Atwood, Phoenix, Bishop.

The Rev. James H. MacPherson of St. Andrew's, Nogales, in July suffered a great loss in the death of his wife. His daughter, Miss Maud MacPherson, a sophomore in the University of Arizona, has this year been given a scholarship worth $75.

The missions at Flagstaff and Winslow, on the Santa Fe railway, were supplied during the four summer months by the Rev. Frederick Hewitt, a presbyter of the Diocese of Michigan, now resident in this district. The Rev. Bertrand R. Cocks has recently been taking these services.

At Tempe, the seat of a large normal school, services have been held for the last two years in the Congregational Church. This year the services will be held in a hall rented for that purpose. The services both at Mesa and at Tempe are in charge of the Phoenix clergy.

The new church at Yuma is practically completed. Cement blocks have been used as the building material. Yuma is the center of a great reclamation project and is a growing town of four or five thousand inhabitants. The church there is at present without a minister, but a man is expected for the place soon.

The new church at Mesa is now complete. Its exterior is of cement plaster. It is a beautiful, churchly edifice, one of the best and most modern church buildings in the district. The services were started here two years ago by Bishop, then Archdeacon, Atwood. The attendance at services is good and there is every prospect of the mission developing into a strong church.

The Rev. J. R. Jenkins, rector of St. Luke's Church, Prescott, has what in the district is known as "the endowed horse." First the horse was provided for him, and then the bishop raised the money to meet the expense of keeping it. It might equally well be called the missionary horse, as by means of it Mr. Jenkins holds week-day services in several towns, villages and mining camps lying within a radius of twenty or thirty miles of Prescott.

The vacant parishes in Arizona are gradually being filled. The Rev. Creighton Spencer of Newburgh, in the Diocese of New York, accepted a call last spring to St. John's, Bisbee, and took charge of the work in June. Mr. Spencer is a presbyter of wide experience and broad culture, and has in Bisbee a splendid field for labor. It is the home of the Copper Queen, the greatest copper mining company in Arizona.

Everything at Grace Church, Tucson, is going well. The Sunday School and most of the societies have been reorganized, and are taking on new life. Everyone is waking up from the summer sleep and getting into harness for Church work. There is every prospect of a successful year. The rector, the Rev. W. J. Dixon, owing to the illness of the head of the philosophical department of the University of Arizona, situated in this city, has been appointed for the first semester of this year to lecture in that department. He is giving a course of three lectures a week on the History of Ancient Philosophy.

The Rev. Frederick T. Bennett, who for some years has been missionary in charge of St. John's Church, Globe, Arizona, has recently, on account of physical infirmity, given up his work there and taken up his residence at St. Luke's Home. For twenty years he has done splendid missionary work in New Mexico and Arizona. Before taking charge of the work at Globe, he had been missionary in charge of St. Luke's, Prescott. So well were the foundations laid by him there that shortly after his leaving, it became an independent parish. Father Bennett has been appointed by the bishop to the office of honorary chaplain of St. Luke's Home. He is also registrar of the district. A new house is soon to be built on the grounds of St. Luke's Home for his use.

St. Luke's Home, Phoenix, was this year for the first time kept open all summer. The infirmary is crowded and there are only two or three vacancies in the bungalows. This home is unique in the territory, something over $35,000 having been spent in erecting its buildings and in equipment. Under the superintendence of the Rev. Bertrand R. Cocks, it is doing a splendid work, such as the regular hospitals have not the facilities for doing. It has now a resident physician in the person of Dr. W. Warner Watkins. Under his direction there has recently been established in the home a bacteriological and pathological laboratory, the only one in Arizona. Already its value is being widely recognized and it is doing work for physicians in distant parts of the territory.

So onorous and so numerous are the duties develving upon Mr. Cocks, both as superintendent and as missionary, that there has recently been added to the equipment of St. Luke's Home, for his use, a fine new automobile.

After spending the summer in the East, Bishop Atwood returned home early in September. Since then, besides visiting the missions in the northern part of the district, he has conducted services and preached at Tucson and Yuma, and visited Bisbee. On Friday, October 27th, he left Phoenix for Sacramento, Cal., accompanied by the Rev. J. R. Jenkins of St. Luke's, Prescott, to attend the meeting of the Missionary Council of the Eighth Department.

Trinity Pro-Cathedral, Phoenix, has been fortunate in securing for vice-rector the Rev. William J. Scarlett. Mr. Scarlett is a graduate of Harvard Uni-

versity and of the Episcopal Theological School, Cambridge, Mass., of the class of 1909. For the last two years he has been at St. George's, New York, the first year as curate, the second as associate rector. Here he established for himself the reputation of being one of the best preachers in the city. After refusing several calls to leading churches in the East and Middle West, he accepted a call to Trinity Pro-Cathedral. He began his work there the first Sunday in October, and already his power and initiative is making itself felt in various ways in connection with the work of the Church. There is no doubt that his success in New York will be repeated in Phoenix.

Mr. Harry Cassidy, formerly of Chicago, a famous tenor, is now leader of the Pro-Cathedral choir. The music is better than it ever was before.

DISTRICT OF EASTERN OREGON.

Rt. Rev. R. L. Paddock, D.D., Bishop.

The first service in Holy Trinity Hall, Vale, Oregon, was held Sunday morning, October 8th, 1911, at 11 o'clock by the Rt. Rev. Robert L. Paddock, Bishop of the Missionary District of Eastern Oregon, the service being the one for Morning Prayer with some special prayers of blessing for the new building and the work for which it is intended.

The hall had been finished but a short while before, and the opening service postponed while awaiting Bishop Paddock's recovery from a troublesome injury which prevented him from traveling.

The hall is 50 x 32 feet, with three double windows on each side, affording excellent light; the walls and floors are doubled with building paper between; the outside walls are of shingles to the bottom of the windows and beveled siding from there to the roof, and is painted brown; the roof being the same color but several shades lighter.

The building is plastered inside and kalsomined a delicate cream or light tan, with shades to match; the wood work is of specially selected fir, finished in a fumed oak color; seats, so far as provided, consist of 48 chairs of golden oak, which harmonizes nicely with the other colors.

Out of two corners of the building have been partitioned two rooms 13 x 9 feet, leaving a space between which is utilized as a chancel, at the back of which is placed a plain altar, of home construction, surmounted by a gilded cross. The partitions are made of a light tan burlap, matching the other colors well, with panels of two-inch fir strips, stained as the other wood work, the appearance of which is not inartistic, although it might seem so to one who has not actually viewed the whole.

A reading desk and six kneeling benches have been provided; also a very good piano, costing new $500.

The building is of a bungalow type, or mission order, as near as such design could be carried out.

The building cost $1,600; the lots on which it stands $600, and the furnishings, so far as they have been provided, cost about $500. The bulk of the money has been raised here in Vale. Bishop Paddock has given $500, and has loaned $100, and there is a small balance yet on the furnishings, which it is expected will be liquidated by the early part of November. It is hopeu to be able to raise more money immediately for purchasing additional furnishings which are much needed, especially more chairs.

There being no service in the Methodist Church, seats were kindly loaned, so that the whole building was thus provided for on the opening day.

There was a good crowd in attendance in the morning and at the evening service, also held by Bishop Paddock, the building could not accommodate those who wished to attend.

The following morning was marked by confirmation and Holy Communion, there being one candidate in the former class.

Monday evening a reception was held in the Church Hall, as it is called, in honor of Bishop Paddock, where many of the residents of the town made and renewed their acquaintance with the bishop. A stormy, rainy, evening, very unusual for this region, prevented a much larger attendance.

Bishop Paddock is still very lame from his injury, and is hardly able to get around, and it is feared that he exposed himself unduly in making the visit to Vale, for it appears that an injury of the kind can be cured only by complete rest.

This account would be incomplete without mentioning the communion service that was so kindly placed at the disposal of the Vale Mission, unorganized, by the Weston Mission, and which it is sure will never be used without remembrance of the loving kindness that prompted their generosity. It is more than due, also, to mention Mr. Harry C. Eastham, a lawyer of Vale, who several years ago organized a Sunday School and laid the foundation for the work that has made Holy Trinity Hall possible.

DISTRICT OF HONOLULU.

Rt. Rev. H. B. Restarick, D.D., Bishop.

The Rev. C. H. H. Bloor has resigned the charge at Paauilo and Papaaloa. The bishop is corresponding with a man as to taking the vacancy. It is unfortunate that there should be three vacancies at the present time in the Islands, the third one being at Hilo in the Japanese Church.

Word from Lahaina tells us that Mrs. Ruth Gibbs is busy at work assisting Mr. Bodel. They have a church school of thirty-three children. The Women's Guild at Lahaina is busy preparing for the sale which is to be held in Honolulu in November at which all the Church Guilds of the Islands, if they so desire, may have a table, the sales at which, of course, go to the respective churches.

The Rev. Mr. Gunn, wife and family left Kohala on the Irmgard, the latter part of September. The bishop is in correspondence with a clergyman whom he hopes to get to fill the place. The bishop has appointed Mr. Robert Hall and Mr. Atkins Wight as lay readers, requesting them to hold services until a clergyman is sent to them. The church will probably be painted before the new priest arrives.

Things are ever on the move in the District of Hawaiia, and while our correspondent there is prone to forget us now and then, the *Hawaiian Churchman* can usually be brought to the rescue. We cull from it the following:

The Rev. Dr. Weymouth is taking the services of the Rev. Mr. Short, during his absence. Mr. Short writes that he is thankful tnat he found his father alive in Bethel, Connecticut, although his condition is very feeble. Mr. Short found his son Edwin, who is a cadet in the Naval Academy at Annapolis, on his arrival at Bethel. Miss Wheeler, who was a member of Mr. Short's household while here, is also at Bethel.

Mr. Short hopes to return in time to represent this missionary district at the annual meeting of the Eighth Missionary Department, which is to be held at Sacramento beginning October 25th. Mr. Short held services on the steamer on his way to the coast and also on the train. He used leaflets which the Bishop had given him before his departure, for such purposes. Mr. Short expects to return early in November.

The friends of Miss Wheeler will be sorry to learn that she is badly crippled with rheumatism in both hands and feet.

DISTRICT OF IDAHO.

Rt. Rev. J. B. Funsten, D.D., Bishop.

Work in the district has been going on very successfully all the summer. The bishop has visited some of the old mining communities such as the Boise Basin which was once the scene of such active life when thousands of men came in, attracted by the lure of gold. There are still small populations in Idaho City, Centerville, Placerville and Quartzburg. In Placerville we have a nice little church and a wide-awake congregation. This region of country is still reached by stage and as there is no pastor the bishop, on the occasion of his visit, made a general round of the community and at Placerville confirmed a class and a number were also presented for baptism.

During the summer the bishop made his annual visit to the Owyhee Mountain, preaching in De Lamar and Silver City and also making the usual round of visits and baptized a number of children. These visits are full of interest and yet there is a feeling of sadness when one thinks of how little the Church is able to do for these scattered communities because the bishop has not the means or the men to take care of them. In most cases they can have only occasional services once or twice a year and often this is the only religious service they get.

Some time ago an effort was made on the part of some of the stock-raising and ranch people of the Bruneau country, which is about 25 miles from the railroad, and south of the Snake river, to erect a church, there being no house of worship nearer than the railroad. They succeeded in raising about $1,200 themselves and to this was added $300, given by our American Church Building Commission, so that we have been enabled to secure a very attractive and well furnished building, all without debt, which was duly opened by the bishop a few months ago. The Rev. S. J. Jennings was in charge of the construction, and with his business capacity got full value for all that was expended. The bishop had the opening service a few weeks ago, and baptized a number of children and also administered the Holy Communion at the morning service. There is a promising class for confirmation and arrangements have now been made to give this isolated community a monthly service. It is interesting to note that this church is only one of three in Owyhee County, which is twice the size of the State of Massachusetts, and two of these churches belong to us. It may be further said that there is no resident minister of any kind in the whole county.

Our Indian work is one of the most romantic and in some respects the most encouraging department of our endeavor. It is among the Shoshone and Bannocks, and the headquarters of the church's plant are at Ross Fork in the Fort Hall Reservation. At this point there is the Government agency, also the Government school, and it is the center of a population of about 2,000 Indians who are still in the elementary stages of civilization—they are in a nomadic condition, pitching their tents from place to place, moving restlessly about in savage costumes with their picturesque ponies. They are not the educated, church-loving Indians of South Dakota, but people who know little about the Gospel and who are careless

and indifferent to the teachings of Christianity. Though an excellent beginning has been made by faithful effort in the past, our work with these Indians has mainly yet to be done. Our mission school at Ross Fork, under the charge of our excellent clergyman, the Rev. S. W. Creasey and his wife, is getting hold of the young people; they are being taught the principles of the Christian religion as well as those practical arts that give them some understanding of how to work their farms and to live comfortably in their simple homes. We have in this school about 20 boys and girls. Everything is very simply arranged, but recently, in order to make necessary repairs and to keep the Indian school from being shut up by the Government and to retain the farm by fulfilling Government requirements, we have had forced on us an obligation of practically about $3,000. We are quite sure, however, that those interested in the Indian will not permit this burden very long to oppress and discourage the bishop and his missionary. The very attractive Indian chapel erected by the generosity of the Taylor family of Norfolk, will soon be greatly improved by being veneered with brick, which will make it permanent and substantial and add very much to the comfort both in summer and winter. This chapel was the scene of a very beautiful service some time ago, when the bishop confirmed 63 people, 61 of whom were young Indian boys and girls taught by Mr. Creasey during his services at the Government school. In addition to this there were nearly 20 more prepared for confirmation but who were sent away by the Government to be educated in the Riverside Indian school, where they were confirmed by Bishop Johnson, Mr. Creasey having written to the rector at Riverside about the matter. Mr. Creasey baptized during the past year 100 Indians. These were mostly, if not entirely, young people, it being exceedingly difficult to do much with the older ones.

DISTRICT OF SAN JOAQUIN.

Rt. Rev. L. C. Sanford, Bishop.

The interior of St. John's Church, Stockton, has been remodeled and many improvements installed. These include a new pulpit and altar rail and new carpet for the aisle. A chapel has also been built in the south transept.

St. Luke's Mission, Merced, is rapidly attaining the dignity of a parish. The attendance grows steadily better. A comparison of the record of regular services last year for the month previous to date shows the attendance to have averaged 33. This year it has been 52.

It seems now that our people are more determined daily to praise God not only with their lips but in their lives. This loyalty and devotion expresses itself in various ways. During the last four weeks many gifts have been received: a handsome announcement board, a new library case, new vestments for the choir, as well as Hymnals and Chant books, cut glass cruets for the Communion service, a splendid almsbasin, a brass cross for the crucifix, and last but not least, a beautiful brass altar cross with passion flower etching and brass vases to correspond, as the gift of Mrs. Bernice Bird Dixon.

There is indication that the church building will be moved in a few days to make room for the new rectory.

Our people in Livingston, twenty miles away, seem to outnumber any other denomination in that place, and are such devoted Churchmen that it is very probable that the services of our clergyman will be supplemented on their part by the erection of a chapel so that they can have services every Sunday evening.

What cannot a congregation do whose watchword, uttered or unexpressed, is the paraphrase of that line so full of loyalty to our university—

"For the sake of our *Church* many things we will do?"

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(*Continued from page 1*)

of the General Board of Missions or of its executive committee every year; the request that the Board of Missions print the appropriation to each diocese and missionary jurisdiction as well as the apportionment—the desire being that we may know what is done with our money as well as how much we are expected to give; the purpose of these resolutions being the effort to secure the most equitable distribution possible of missionary funds to the end that the amount of missionary money may be largely increased; a resolution looking toward an amendment of the Constitution of the United States to provide for uniform legislation in the matter of divorce and remarriage; and the settling upon Los Angeles as the place for the next session of the Council.

Greetings were sent from the Council to the Bishop of New Mexico, who is in a sanitorium in Los Angeles; and also to the newly consecrated bishops of the Diocese of Pennsylvania.

The reports from the field were full of notes of progress and of hope; there was not one note of discouragement in the field—everybody is full of zeal and good cheer; and everybody is hampered for lack of men and money to do the work that is crying to be done.

The discussions were on a high plane in every way; one wishes there were space to go into details. The Unshepherded in City and Country, the Seamen, the Negro, the Indian, the Oriental—in fact, every topic that was touched upon brought out interesting and helpful addresses. If there was any just criticism, it was in the fact that so many important things were broached that there was scarcely time for the proper discussion and assimilation of any one of them. They were all important, and the trouble seems to be that we have come home with a rather confused notion of many things that need to be done at once, and the fear is that no one of them will receive the attention it deserves.

The session on the second day of the Council was given over almost entirely to the laity and was of special interest.

The meeting was called to order with Opening Devotions, by the Bishop of Olympia. Mr. John W. Wood occupied the chair, and the subject was, "Christ's will for the men of every parish—ye are witnesses * * * go make disciples." Mr. R. H. Countryman of San Francisco spoke on Men's Clubs in Parishes, as an agency for reaching the unchurched of the community. He emphasized the need for using the church "plant" during the week for church purposes. By means of clubs and other social features the non-attendant men of the parish were attracted to the atmosphere of the church, and frequently led to attend the services. He thought that in a church club no social lines of distinction should be drawn, and that a wholesome agency of recreation and amusement such as a church club tended to reduce evil by removing temptation.

Mr. Countryman was followed by Mr. J. Lamb Doty of Los Angeles, who spoke of the Brotherhood of St. Andrew as an evangelizing agency in the parish. He considered that chief among the benefits from the presence of a chapter was the spirit of fellowship engendered, and the close comradeship which developed as a result of intercourse through Brother-

1. Rev. T. A. Hilton, Seattle
2. Rev. W. H. Bliss, Spokane.
3. Rev. Irving Baxter, Napa, Cal.
4. Mrs. Irving Baxter, Napa, Cal.
5. Rev. Wood Stewart, Seattle.
6. Rev. G. V. Shayler, Seattle.
7. Rev. A. R. Hoare, Point Hope, Alaska.
8. Rev. H. R. Talbot, Portland, Ore.
9. Rev. E. W. Couper, Alameda.
10. Rev. C. S. Linsley, Point Richmond, Cal.
11. Fred T. Foster, San Francisco.
12. Rev. Isaac Dawson, Green Valley, Cal.
13. Rev. P. K. Hammond, Eugene, Ore.
14. Rev. C. M. Hitchcock, Ferndale, Cal.
15. Mrs. F. W. Keator, Tacoma, Wash.
16. Rev. W. A. Cash, Auburn, Cal.
17. Mr. T. C. Hawley, Lodi, Cal.
18. Rev. B. E. Diggs, Benecia, Cal.
19. Rev. W. L. Greenwood, Merced, Cal.
20. Archdeacon Chambers, Portland, Ore.
21. Rev. Chas. Murphy, Los Angeles.
22. Rev. Robt. L. Gooden, Los Angeles.
23. Rev. W. R. H. Hodgkins, Berkeley, Cal.
24. Rev. George Maxwell, Sausalito, Cal.
25. Archdeacon Warren, Albuquerque, N. M.
26. Rev. Alexander Allen, Oakland, Cal.
27. Rt. Rev. R. L. Paddock, D. D. Eastern Oregon.
28. Rt. Rev. L. H. Wells, D. D., Spokane, Wash
29. Rt. Rev. F. W. Keator, D. D., Olympia.
30. Rt. Rev. C. Scadding, D. D., Oregon.
31. Rt. Rev. J. W. Atwood, D. D., Arizona.

DELEGATES AND VISITORS TO THE COUNCIL OF

hood work. Mr. Doty outlined the usual activities of a chapter, and spoke of the two rules of prayer and service. The chapter could be of material assistance in welcoming and helping the casual visitor to the church services, and by the establishment of a Bible class. He believed that it was highly important that the men should be carefully selected, as the work of the Brotherhood was of a nature that called for picked men.

Mr. W. R. Stirling was next, and spoke on the topic of "Winning the World Through Gifts of Men." He paid a tribute to the work of Dr. Wilfred Grenfell of Labrador, with whose efforts he was closely familiar. Great personalities like his inspired men to do and to be. He made a touching reference to the work and life of his former partner, Mr. James L. Houghteling, the founder of the Brotherhood of St. Andrew, whose plans to retire from business activity "to cultivate the soul" were just realized when he passed away. "I know of no business," said Mr. Stirling, "half so interesting, or half so 'worth while' as the cause of missions; and it was the personal influence of James L. Houghteling that caused me to take an active part in the Church's work."

Mr. G. F. Shelby followed, on the subject of Intercessory Prayer. He pointed out the futility of attempting to do God's work in human strength alone; that there are spiritual resources within us that are deeper than life itself. Prayer is the power that drives the Church's machinery. Mr. Shelby said that he thought it would be of immense benefit to every parish if there could be a parish devotional library, that could be lent and circulated among the people. He believed we should try to keep faithfully a prayer-list for parish and church needs; that every man should have on this list the names of his bishop and rector; the president of the Board of Missions, Bishop Lloyd, missionaries in the field, and others.

Rev. Lloyd B. Thomas of the "Send Me" Club presented a report of the work done by that organization in the arousing of interest in the subject of the Increase of the Ministry. A committee was appointed, consisting of the Bishop of Oregon, Mr. Thomas, and the Rev. W. R. Hodgkin, to discuss the method of continuing that work.

The closing devotions were conducted by Mr. John W. Wood.

At a short business session, called before the regular Council session for the afternoon, a resolution was adopted urging the passage of uniform divorce laws, and instructing the secretary to send notice of this action to those who were officially working for this object.

The subject of the afternoon session was, "Agencies of Christian Education."

Rev. Dr. G. Holt, Oroville, Cal.

Rev. F. A. Bugbee, Pomona, Cal.

Rev. E. L. Parsons, Berkeley, Cal.

H. R. Braden, San Francisco.

Rev. Maxwell Rice, Salt Lake City, Utah.

Rev. Paul Jones, Logan, Utah.

Rev. M. J. Hersey, Whiterocks, Utah.

Rev. D. Charles Gardner, Stanford University, Cal.

Rev. C. S. Blaisdell, Redlands, Cal.

Very Rev. Wm. MacCormack, Los Angeles, Cal.

Rev. F. K. Kajitsuka, Sacramento, Cal.

Miss Crosby, San Mateo, Cal.

Miss C. Fiedler, San Francisco.

Mrs. M. D Wilson, Fruitvale, Cal.

Miss Anna Hall, San Francisco.

Rt. Rev. W. F. Nichols, D. D., California.

Rt. Rev. L. C. Sanford, San Joaquin.

Rt. Rev. H. D. Robinson, D. D Nevada.

Rt. Rev. F. S. Spalding, D. D., Utah.

Rev. E. L. Howe, Los Angeles.

Mrs. Bugbee, Los Angeles.

Rev. W. T. Renison, Stockton, Cal.

Rev. W. B. Belliso, Petaluma, Cal.

Rev. H. Y. Taylor, Weiser, Utah.

Rev. J. T. Shurtleff, Eureka, Cal.

Rev. W. S. Short, Wailuku, Maln, H. T.

Rev. F. H. Church, San Francisco, with Master Moreland.

Mr. J. Lamb Doty, Los Angeles.

John W. Wood, New York.

MISSIONARY DEPARTMENT AT SACRAMENTO

Rev. E. L. Howe spoke on the Home as the Most Important Agency of Christian Education. The influence of the home-life was easily shown by comparative crime statistics, etc. The Christian home, he said, should be the example and the chief educating influence throughout life. He emphasized the importance of family prayers and obedience as factors in the home life.

Rev. Robert B. Gooden spoke instead of Rev. P. S. Smythe on the Sunday School as a Means of Christian Education, and pointed out that Sunday Schools

Rev. H. E. Dibblee, Fowler, Cal.

Rev. T. C. Marshall, Los Angeles, Cal.

Dean Atwill, Sacramento, Cal.

Rev. Geo. C. Hunting, Ely, Nevada, Dept. Sec.-elect.

Rev. E. F. Gee, Oakland, Cal
G. Frank Shelby, B. S. A.
Rev. Lloyd B. Thomas, Carson City, Nev.
Rev. V. H. Roots, Idaho.
Dean Colladay, Salt Lake City, Utah.

Rev. H. C. Carroll, Ross, Cal.

cannot be effective without trained teachers. He urged the importance of every parish having a teacher-training class.

Mr. E. J. Berringer of the Sacramento High School spoke on the Day School as an Agency for Christian Education. He told of the need for some kind of religious training in the day schools, and of the lack of moral training in our public schools, and suggested methods whereby some religious training might be introduced into the public school system.

The subjects were discussed ably by volunteer speakers, and the afternoon's session was most profitable.

The presence of Mr. John W. Wood of New York and Mr. W. R. Stirling of Chicago was one of the most stimulating items of the whole Council, and their addresses tended to the fuller realization of the oneness of the Church from the Atlantic to the Pacific. It was a great thing to have these gentlemen with us, and some day, perhaps, we may hope to be honored with the presence of some more of the representative men of the East who may come to see what this great West is doing. It was pointed out several times during this Council that we on the Pacific Coast are really seeing the end of that Westward movement of population that began in the days of Abraham, and because there is no further West we are to see on this Pacific Coast things which will far outreach the wildest dreams of the most boastful Western boomer. The people are coming here—they can get no further West because the East lies next to us—and the Church has an opportunity here for the next half century that cannot be too largely or too graphically stated. The question is, are we to meet it in any adequate sense, or are we on the coast to be always hampered to such an extent as to compel us to stand by and see these opportunities slip away from us?

It was a great gathering, and at least showed that the West is awake and alive.

SUNDAY SCHOOL CONVENTION.

The first session of the Sunday School Convention of the Eighth Missionary Department was organized in obedience to the provisions of Canon 55 as adopted by the General Convention of 1910. The Convention was called to meet on October 19th, so as to be literally within the year following the adjournment of General Convention. A quorum not being found present, the Convention adjourned to meet at Sacramento coincident with the meeting of the Council of the Eighth Department. All of Friday, October 27th, was given to the Convention, although, owing to the press of work, the Council found it necessary to hold its sessions at the hours when the Convention was in session. It is hoped that in future years this difficulty may be avoided so that the whole of at least one day in the Council week may be given to the undisturbed discussion of the very important work of the Sunday School.

There were 68 members of this Convention, of whom 47 were present, representing 14 of the 15 fields of the department—all but the Philippines.

The officers elected were: The Rt. Rev. W. F. Nichols, D. D., ex-officio president; the Rev. E. L. Parsons, vice-president; the Rev. M. D. Wilson, secretary; Mr. E. Goodwin of Sacramento, treasurer; the Very Rev. S. R. Colladay of Salt Lake City and the Rev. E. V. Shayler of Seattle, to represent the department on the General Board of Religious Education. These officers, together with the Rev. E. L. Howe of Los Angeles, constituted the executive committee. The plan of organization is to have the four great centers of population in the department represented in the executive committee, and yet to have a majority of those officers so close together that it will be possible to get together once in the year. We then propose so to organize the working committee of the Convention that the members of important committees may also be able to get together between sessions of the Convention. The matter of geographical distribution compels attention in this land of magnificent distances.

The matter of a field secretary was referred to the executive committee to investigate, and if found practicable said committee was authorized to appoint such a field secretary to serve until the next meeting of this Convention.

Provision was also made for the appointment of an assistant secretary in every diocese and missionary district in the department, said assistant secretary to be the point of contact of the general officers of the Convention with the diocese or missionary district. This matter is already well under way.

The executive committee was also instructed to take under advisement the matter of attempting to unite the Christian sentiment of this department for accomplishing a greater co-operation of the Church for a more effective Christian education of the youth of this Pacific slope.

Reports from the field brought out many interesting statements of problems and perplexities, of failure and partial success, and everywhere a spirit of good cheer and hopefulness.

The addresses and discussions were helpful and full of life—the difficulty often being that more persons wanted to speak than could possibly come within the time limit.

It was a good beginning, and we hope that succeeding sessions will mark an ever increasing recognition by the Church of this her most essential work of training the children.

SPECIAL CORRESPONDENCE.

It is with a great deal of regret that we chronicle the death of Bishop Alexander Mackay-Smith of the Diocese of Pennsylvania, on November 16th. The bishop had been in poor health for some time and death was due to heart disease. It had been the intention of Bishop Mackay-Smith to retire from the active affairs of the diocese, the work being assumed by the bishop co-adjutor and the bishop suffragan recently consecrated.

The Alaskan Churchman Calendar makes a very suitable Christmas or New Year's gift. The money derived from its sale is sent to Bishop Rowe. It costs but fifty cents, and may be obtained by writing to box 6, Haverford, Pa.

A small Montana parish sent this message to the Board of Missions: "Our every-member canvass has worked out far better than I had anticipated. We have increased our subscriptions a little over $1,000, with a number of stragglers yet to be heard from. When the canvass is complete, we will certainly have doubled our subscriptions. The sixty sets of duplex envelopes are exhausted. Kindly forward an additional fifty sets. I am sorry that I did not order enough at first, but I had no idea so many new subscribers would be found."

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A Better World and Church Attendance

The problem of Church attendance or rather non-attendance is one that is now being faced very seriously by the clergy of every denomination, and hand in hand with the question of why do men stay away from the Sunday service comes the natural query, is the world really growing better after all? Most students of the conditions prevailing in this twentieth century will agree to answer the latter question affirmatively, but in doing so they will not for one moment rest their theory upon the fact that ,outwardly at least, man is becoming more religious than he was one hundred years ago. They cannot contend that those who live in the cities in these busy, bustling times with the alluring attractions of nature brought near to the well-to-do by the automobile and the express train, and the Sunday amusements beckoning to the poor and bidding them eat and drink and be merry even though it be the Lord's Day, are as prone to Church attendance as they were even a decade ago. Then we must find another reason for the declaration that the world is getting better, for it surely is. The last hundred years have witnessed the Christianization of large numbers of the heathen, and there is scarcely a remote corner of the entire earth where the gospel of Christ is not being preached, and the people lifted to a higher plane of living in consequence. Nations are beginning to think more of the moral and physical welfare of their citizens, and are striving to protect them from disease, from moral degeneracy, and from the rigors and sufferings of useless warfare. Efforts are being made to banish the slums from the cities and to raise the poor out of the squalor of the tenements. The Churches are doing their part in all this. The clergy are urging forward the good work. Every new measure for the uplifting of man, for the protection of his life, for the salvation of his soul, is being fostered and encouraged. Even the convicted felons in the penitentiaries, the robbers, the murderers, the depraved, are feeling the philanthropic tendency, the operation of the doctrine of kindness, and of judgment tempered with mercy, which is the spirit of the age. So may we say the world is growing better, very much better, but a glance at the pews on Sunday mornings would seem to show that, as far as Church attendance is concerned there is something radically wrong, at least in many of our parishes.

This is not a case that can be diagnosed as quickly as the physician hastily called in can tell what disease the patient is suffering from. The problem is a different one. The answer is hard to obtain. The conditons differ widely in various parishes. That there is an answer for every query, that there is a solution for every proposition, if one but search rightly for it, we may not doubt.

There can be no question but that there is something in the statement made not infrequently by clergymen that they cannot get so many of their people to Church because Sundays are spent in automobile pleasure tours up and down the country, and whole families are thus kept away from public worship. This condition, however, prevails largely in the summer time, and in few parishes are there more than a dozen persons who thus absent themselves. The great majority, however, do not possess automobiles; what of them? Why do we find so many coming to the Holy Communion only once or twice a year, and taking little or no part in supporting the Church? Surely it is not because the beautiful Prayer Book service has lost any of its power of appeal or has failed to quicken in the inner man the spirit of worship. Surely it is not because we are careless or indifferent about parish activities and parish duties and individual responsibilities in the hurry and rush of a progressive and buzzing world without. Who is to shoulder the responsibility, the clergyman or the layman? Who is at fault?

Here is a Church where there is preached an almost every Sunday a "popular sermon," or maybe two. Here is another house of worship where there is a strong note of spirituality, a strong appeal, a strong plea for the soul, a real arraignment of the sinner every Sunday of the year. Both of these Churches, and they are large edifices, too, are pretty well filled. Often it is hard to get a seat in the former, where some great topic of the day is being discussed, it may be, from a purely religious standpoint. In the other there is perhaps a little more room, but the earnestness of this clergyman pleading the cause of Christ, his soul-inspiring endeavor to win the heart of the sinner, his strong message of love and of salvation have their appeal, too. His influence, though, is wielded only from the pulpit, and among his congregation he is almost as a stranger.

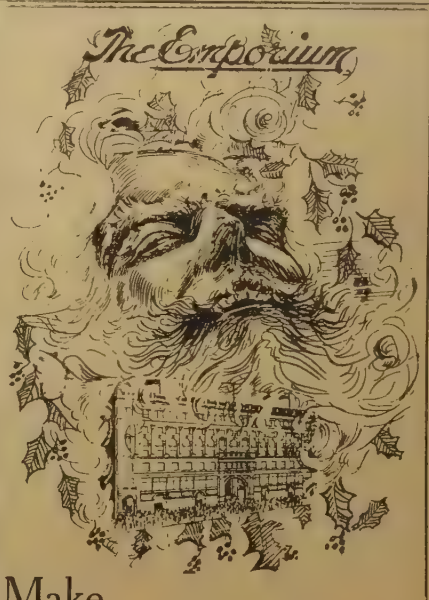
Here is a third Church where there is preached a sermon the people like to hear. They are not warned; they are not enjoined; they are not necessarily uplifted, but they are told things they enjoy listening to; truths are placed in a most pleasing form; no hearts are stirred, but all are happy and content, and everything is very nice and pleasant. But the congregation is very slim here. The Church is supported well enough, it may be, but the people do not go to the service.

Now comes another parish. Here there is a devoted gathering of faithful people, but there should be five times the number. They ought to have been recruited from the whole neighborhood. But the rector has a family, and he cannot call as often as he might. He hasn't much time to spend on his sermons. His message is dulled and crippled by lack of preparation. He sits down on Saturday night, selects a text, thinks about it for a while, and ends up by repeating the next morning for thirteen of his fifteen minutes a Bible story that is couched in much more vigorous language in the Bible itself, than he could possibly employ.

Then, lastly, there is another Church. There on almost every Sunday morning may be seen the majority of the communicant list. There are many strangers, too, but they will not be strange long; nobody ever is in this Church. Why, the rector is known and loved by every lad in the streets. He is an authority quoted by the citizenship of the neighborhood. He is a boy among the boys, a man among the men, a source of solace to the suffering, a world of hope and cheer to the dying, a shepherd of souls, a pastor of his flock. His sermons are simple but appealing. He knows his people and he talks to them as to brothers. They love to listen, but they would be there if there were no sermon. They go to Church to worship God.

These are but pictures. This is but a glance inside a group of parish Churches. Some will say the glance has been hasty; perhaps it has. But there is a lesson in this peep at these widely different houses of worship, and the hint of a remedy. This is truly only one side of the question, but it is an important and an interesting side.

We have not gotten away from God in this wonderful century. The laymen can be made to go to Church, can be brought back again to take an interest in parochial affairs, if the methods adopted are right. He has been careless; he has been indifferent; he has been busy, but he has not forgotten. What we need seems to be more shepherding, more individual labor by the clergyman among the people, more meeting of the business man at his business, more calling at the home, a more careful watch over the sick and the sorrowful, more vital heart to heart preaching of the realities and the obligations of the Christian religion.



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Editorial

We wish to call special attention to our advertisers, the readers of The Pacific Churchman owe much to this expression of kind sympathy on the part of those who year by year help to lighten the financial strain which a publication of this kind entails. All we ask is that you, who read these lines, go out of your way to patronize our advertisers, to whom we express our grateful thanks for making this our Christmas Edition possible.

IMPORTANT.

A number of delays in the publication of THE PACIFIC CHURCHMAN have been caused by contributors failing to send in their copy to the right department of the paper. For that reason it is desired to call special attention to the following:

All manuscript for publication should be addressed to the editor at the Diocesan House, 1215 Sacramento Street, San Francisco. Books and periodicals for review should be sent to the literary editor, the Rev. Henry Howitt, Mill Valley, Cal. Subscriptions and advertisements, as well as all communications relative to the circulation of the paper should be directed to the business manager, F. T. Foster, 342 Howard Street, San Francisco. To be sure of publication, copy should reach the editor not later than the twentieth of each month.

THE EX-CONVICT.

"A Bright Side to a Dark Picture" was the title of an article by Captain William I. Day in the last number of THE PACIFIC CHURCHMAN, and was the first account of the great and laudable work of the California Prison Commission which Captain Day has ever written. It is an appealing story, this account of the work of making a self-respecting man of the ex-convict, a work which should receive the loyal and enthusiastic support of every right thinking man and woman in the community. Of all the hopeless, helpless, downtrodden creatures with whom the settlement workers in our large cities have to deal, the ex-convicts present the hardest problem. They are rightly called by some the "down-and-outs." That is truly what they are. They are trying many of them to live their lives under the greatest possible number of handicaps that can be placed in the way of mortal man, and those who come in contact with them are not nearly as surprised as is the general public when they fall from grace the second and third time and are sent away again to fill our penitentiaries.

The California Prison Commission was organized to aid these unfortunate men who, released from prison, have nowhere to go until they can find work, are mistrusted by the rank and file of the people and continually hounded by the police. Captain Day and his associates are accomplishing a tremendous amount of good for these men and deserve the commendation and financial help of all who can afford to aid them.

In this connection it may be noted that a plan has been proposed whereby the convicts in our State penal instiutions shall be enabled to learn some trade by which they can profit after their release. There has been some fear in the past that if the convicts were made machinists or plumbers or carpenters they would be competing with free labor on the outside. Arrangements may, however, be made whereby convicts will be able to learn trades, the product of their labor while they are still in the penitentiary being used in improving the prisons themselves or in other ways yet to be devised.

TWO ANNIVERSARIES.

On November 20th there was celebrated in New York City the one hundredth anniversary of the organization of St. George's Church and during Thanksgiving week Trinity Parish, San Jose, gathered together its family from scattered parts, and fittingly commemorated its fiftieth anniversary. St. George's is the second oldest parish in the metropolis and Trinity is one of the pioneer congregations of the Eighth Missionary Department. But while it is only half as old as that great Church of St. George in the East, it must be remembered that California is much younger in the roll call of the States than is New York. It is a fine thing that these anniversaries come along. They revive pleasant memories; they bring together old friends, long separated; they re-establish old associations, and they reveal sources of strength, and hidden weaknesses. The plans for the gathering of the children of Trinity, as outlined by the rector and the vestry of the parish, call for a celebration of both a spiritual and social order. "The only real golden jubilee is that which effects the reunion of all the children, grandchildren and great-grandchildren," says *The Trinity Chimes*, the parish monthly publication. And so it was arranged that as far as possible all those who had ever made Trinity their Church home would gather together at the Garden City, and bear their part in the testimonial to the great work that has been done by the Church in the heart of the Santa Clara Valley. The anniversary is being held as we go to press, and we regret that an account can not be had for this issue of THE PCAFIC CHURCHMAN, but we desire to extend our heartiest congratulations to Trinity Parish, San Jose, and to wish them a great measure of success for the future in the spread of the Kingdom.

THE HEALING POWER OF GOD.

A significant feature of our modern religious life is the constantly increasing number of organizations for the purpose of securing well being for man's physical body and prosperity for his material affairs, by means of psychic and spiritual forces. These movements are very generally carried forward in the name of religion. The Bible is the book most frequently quoted. Jesus of Nazareth is the great authority and exemplar of healing by the bidden forces of mind and spirit. None of these cults have any ecclesiastical sanction, and yet they are undertaking to do what the Church in the earlier days carried forward as a part of the Gospel mission, bringing healing to the body as well as peace to the mind, and salvation to the soul, and so promoting a "wholeness without which no man shall see the Lord." These new organizations take the stand that God is interested in the welfare of his people both materially and spiritually; that the two are inseparable, and that His healing power is not limited by a prescription pad nor by ecclesiastical sanction; that God makes the truth effective no matter who teaches it, or who believes it. And the strong drift away from scientific medicine, and the organized Church indicates a popular verdict in favor of this claim. For with due allowance for enthusiasm and unscientific methods of re-

porting cures, many have received lasting benefit by resorting to purely mental and spiritual forces. Almost, if not all, of our parishes can tell their story of those who have not been aroused to enthusiastic support of the Church with its blessed message of peace and joy for the soul, and who, seeking for some physical benefit, have drifted into these new forms of religious activity, have claimed benefits and have become enthusiastic propagandists of their cults. Conservatism is a good thing, but surely it is not wise to allow the Church, which holds the substance of all spiritual and material blessings in Christ, to be robbed one by one of her jewels of holy privilege. What psychic power is there in God's world that she may not use beneficently? What a power the confessional might have if any soul felt free to come and unburden itself to a loving, sympathetic and wise priest, who knew how to use these psychic forces. What a power to stay the drift away from the Church of those in physical disorders, if the priest when he stands to minister the holy elements and says, "Preserve thy body and soul unto everlasting life," should put the emphasis on the word "body." These agencies of healing are forever in the Church and should be made much of, while for the more specific work of healing, requiring special training and experience such an institution as that advertised in this issue ought to have great usefulness. A priest of the Church, with the approval of his superiors, has organized and is proceeding to incorporate an institution which he hopes to make an institution of the Church later, where a widespread dissemination of the knowledge of psychic and spiritual forces used in healing, will be undertaken, as well as the ministering to the sick. The experiment will be studied with deep interest by those interested in this modern problem of the Church.

OUR CORRESPONDENCE.

THE PACIFIC CHURCHMAN is the official organ of the Eighth Missionary Department. As such it must be seen at once that it circulates through a large area of the West, and is read by clergy and laity alike up and down the Pacific slope in Alaska, Honolulu and the Philippines. Besides, it numbers among its readers many subscribers in the Eastern States, and not a few copies find their way to England. For these reasons it should be a good medium to adopt when it is desired to bring anything of importance to the attention of Church people. We mean by the use of the correspondence columns. One of the strongest features of some of our Eastern Church publications is found in the number of letters that are written, often about topics of live interest. There is a lot of senseless discussion in much of this correspondence, it is true, but there is often a suggestion or an idea that demands attention, and invites comment and debate.

Recently in one of our Church papers published in the East we noticed a letter from a Western rector which we would have been glad to have had first for publication here.

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The Diocese of California

Rev. Arthur L. Mitchell has assumed temporary charge of Christ Church, San Jose.

Rev. H. S. Hanson, rector of All Saints' Church, San Francisco, has been formally transferred from the District of San Joaquin to the Diocese of California.

On Tuesday evening, November 7th, missionary services were held in the Church of St. James, Holy Innocents, All Saints and the Canon Kip Memorial Chapel.

Rev. George H. B. Wright, rector of St. Stephen's Church, San Francisco, was tendered a farewell reception the last week in October at the home of Mrs. Clarence A. Dorsey in San Jose.

St. John's Church and the Cathedral Mission of the Good Samaritan, San Francisco, held successful fairs during the month. Several features in the line of entertainment added to the attractions of both.

By the will of the late Clara Taylor Brown, who died during the month, the Protestant Episcopal Old Ladies Home and the Church of St. John the Evangelist, San Francisco, each receive a bequest of $5,000.

Letters dismissory have been issued by the bishop to the Rev. B. D. Weigle, formerly in charge of St. Paul's Church, Salinas, to the Diocese of Pennsylvania. He has been called to the rectorship of a church in Philadelphia.

As all lay readers' licenses will expire at the end of the current Church year, December 3d, the bishop asks that all such licenses be returned promptly for renewal to the undersigned.

W. M. Bours.
Secretary to the Bishop,
1215 Sacramento St., San Francisco, Cal.

The Archdeacon had hoped to write a full account of the trip made by the Bishop and Mrs. Nichols, Mrs. Louis F. Monteagle and himself through the southern part of the diocese, but the press of work before his departure for the East prevented, hence this brief account. The journey was made in Mrs. Monteagle's automobile, the party leaving San Francisco on Thursday, October 19th. The trip was notable for the fair weather encountered and the enthusiasm created by Mrs. Monteagle among the groups of ladies, which she addressed at the various points. The itinerary was as follows: Thursday, October 19th, afternoon, St. Stephen's, Gilroy; evening, St. Luke's, Hollister; Friday, October 20th, after a call on Mr. and Mrs. Flint at San Juan, afternoon, All Saints', Watsonville; evening, Calvary, Santa Cruz; Saturday, October 21st, after calls on Church people at Seabright, Soquel and Capitola and luncheon with Mrs. John Porter at Watsonville; evening, St. Paul's, Salinas, with a motor trip afterwards to Paraiso Springs; Sunday, October 22d, morning, St. Mark's, Kings City; afternoon, St. Matthew's, San Ardo; evening, St. James', Paso Robles; Monday, October 23d, evening, parish supper and service, St. Mary's-by-the-Sea, Pacific Grove. Tuesday, October 24th, was spent in the return journey home, the whole trip having covered something like 600 miles.

The Laymen's Missionary Conference supper at the L. M. C. A. on October 30th brought out a large number of clergy and laity to enjoy and profit by what proved to be one of the most successful of the five similar affairs thus far given. It was almost distinctly a laymen's evening, despite the fact that there were four bishops and many of the clergy in attendance. The principal addresses were by laymen—Mr. John W. Wood of New York, Mr. W. R. Stirling of Chicago and Mr. M. J. Armstrong of San Francisco—and the appeal that was made in behalf of the missions of the Church was largely intended for laymen's ears. It was an enthusiastic gathering, and the sentiment of the speakers that the parishes should not be content with their apportionment, which represents the least that the board can get along with, but should strive to go beyond it, seemed to be heartily endorsed.

The president of the Conference introduced Bishop Nichols as chairman of the evening. The bishop paid a tribute to the loyalty of the laymen when he said: "I know that the laity in this diocese are pure gold."

Besides the addresses above mentioned, talks were given by Bishops Keator, Johnson and Paddock and Mr. Wm. H. Crocker. We regret that lack of space prevents us from giving a fuller report of the supper.

The regular meeting of the Convocation of San Francisco was held in St. James' Church, San Francisco, on November 8th. The program of the session follows:

9 a. m.—Celebration of the Holy Communion. 9:50 a. m.—Discussion of Sunday School problems conducted by the diocesan board of religious education. The general topic was "Agencies of Christian Education"—"The Home," "The Sunday School" and "The Day School, Public and Private." 11:50 a. m.—Missionary devotions led by Bishop Nichols. 12:30 p. m.—Lunch served by St. James' Parish, and a social hour. 2 p. m.—Business session, including reports of committees and the election of a dean and officers. 3 p. m.—An address by Rev. C. N. Lathrop, pastor of the Church of the Advent, San Francisco, on "The Church and Public Institutions." 3:45 p. m.—An address by Rev. George Maxwell, Christ Church, Sausalito, on "The Country Church and the Community."

Right Rev. William Ford Nichols visited St. Peter's Church, Redwood City, Sunday, September 24th, and conducted impressive services. There was a large attendance to greet the bishop. The ceremonies began with the consecration of the chalice and paten recently presented to the church in memory of Mrs. Squires, whose lamentable death occurred some months ago.

The regular order of service then followed, and in his sermon, which was most instructive, the bishop pointed out clearly the value of doing little things, which, he said, were so often undervalued.

After the sermon the following class was presented for confirmation: Mr. Harris, Mrs. Harris, Frank Harris, Miss Frances Johnson, Miss Ruth Glennan, Miss Mary Murray, David Scott, and William Stott.

The music was of an exceptionally high order.

In the afternoon an informal reception was held in the rectory, when many took the opportunity of hearing a short account of the bishop's recent travels in Europe and the far East.

St. Luke's Church is mourning the loss of its talented young choirmaster and organist, Mr. W. Fletcher Husband, who entered into the Paradise of God suddenly on the night of Tuesday, November 21st. Mr. Husband had spent the evening in the preparation of the Christmas music for St. Luke's Church and with his family. He was to have gone to Stockton on a motor trip, but gave it up in order to perfect himself in the music. Before retiring he prepared for a bath as he was very tired. In the morning his father entered the bathroom and found the dead body of his son. Evidently he had been overcome by a heart attack and endeavored to seek the air, but death overtook him in the act. He had been under treatment for his heart for some months.

Mr. Husband was a young man of unusual purity of life and was a most exemplary son. He had reached the front ranks in his chosen profession of music and was the light and life of his home. He was to have been confirmed at Easter. The rector, to whom he was greatly endeared and the people of St. Luke's, who had watched his growth both spiritually and in splendid manhood, are grief-stricken in his untimely taking off. A devoted son, a fine, manly Christian, it is sadly true that death loves a shining mark.

"Lord, all-pitying, Jesu blest,
Grant him thy eternal rest."

L. H. M.

CONVOCATION OF SAN JOSE.

The autumn meeting of the Convocation of San Jose was held in All Saints' Church, Palo Alto, on Monday and Tuesday, November 14th and 15th. There were in attendance the bishop and secretary of the diocese, and fourteen clergy of Convocation, among them being two new members, namely, the Rev. William MacClean of Gilroy and Hollister, and the Rev. Henry L. Foote, locum tenens at Santa Clara.

Luncheon was served in the Parish House. At 2 p. m. Convocation was organized and listened to the report of the dean. After this the following program was taken up.

Conference.
"Public Worship."

(1) The Ideal of Public Worship—Prof. Murray.

(2) The Apparent Indifference of Laymen—The Rev. W. H. Cambridge.

(3) The Devotional Life of the Child—Miss Fiedler.

4:30 p. m.—Evening Prayer.

5:00 p. m.—Automobile trip.

Evening Session, Monday.

8:00 p. m.—Mission Services. Addresses.

(1) Our Own District—The Dean.

(2) Some Missionary World Data—The Bishop.

Tuesday, November 15th.

9:00 a. m.—Unfinished business.

10 a. m.—Litany and Holy Communion with address by the Dean.

12:00 m.—Luncheon in the Guild Room.

Under the head of "unfinished business," was heard the first part of the program which had been postponed on account of the delay in the arrival of certain members of Convocation. This consisted of the approval of the minutes of the previous meeting; the acceptance of the report of the committee on revision of by-laws after discussion and amendment, providing chiefly for payment of all Conovcation expenses by apportionment to the parishes by the dean; the appointment of the secretary as treasurer protem on account of the departure of Treasurer Wright to the Convocation of San Francisco; an order that the secretary should prepare a certified copy of the amended by-laws and that he should write "jolly good" letters to absent members as well as one of regret and Godspeed to our departing treasurer, wishing him "good luck in the name of the Lord" as rector of St. Stephen's Church, San Francisco.

The Rev. M. D. Wilson presented a plea from the Convocation of San Francisco that we should take an especial interest in communicants of the Church in any of the State institutions in our territory. The clergy were so instructed by the dean.

The Rev. E. H. Molony then invited Convocation, at its next meeting, to be the guests of the parish of St. Mary's-by-the-Sea, Pacific Grove. His invitation was accepted with alacrity by the clergy and special cries of "Hear! Hear" from the dean. With a vote of thanks to our hosts in All Saints' Parish, Convocation adjourned for devotional purposes. The Litany was said by the Rev. George H. B. Wright, rector of St. Stephen's, San Francisco, and retiring treasurer of our Convocation; the Holy Eucharist was celebrated by the rector of the parish, assisted by the dean as epistoler and the Rev. G. E. Weagant of Burlingame as Gospeler. A very beautiful and heart-searching meditation on priestly experience and needs was given by the dean.

After another bounteous and jovial luncheon, the fall meeting of Convocation was brought to an end with repeated congratulations to the hosts and an invitation from the rector of San Jose to attend the golden jubilee of Trinity Parish during the coming Thanksgiving holiday season.

E. H. McCollister,
Secretary.

A SPIRITUAL NOTE.

A high spiritual note was struck in the Convocation of San Jose. One might say that the whole motive of the Convocation was just that one thing, which reached its climax in the final meeting—the Holy Communion—with a most beautiful meditation on that Sacrament. This is an innovation that means growth in the right direction.

An Outsider.

DAUGHTERS OF THE KING.

On Saturday, October 28th, the Feast of SS. Simon and Jude, the annual meeting of the Local Assembly, Daughter of the King, was held at Trinity Church, San Francisco. From all the chapters around the bay, representatives came in the morning to take part in the service of prayer and praise, and in the celebration of the Holy Communion. In the afternoon, the business meeting was held.

The service of worship was felt by all privileged to participate in it, to be in a marked degree uplifting. Every detail of the service seemed to tend to this end.

A voluntary choir composed of members from St. Luke's and Trinity Chapters led the hymns and chants. Mrs. J. D. Ruggles at the organ gave the key note to the work of the choir. There was a sincerity in her organ work which seemed to communicate itself to all present and gave a sweet solemnity to the musical service. Particularly was this manifest in her rendering of a Schumann number during communion. The offertory, "Consider the Lilies," was sung by Mrs. Julius Klein in a manner that made that beautiful selection a special message to each Daughter present.

The address given by Rev. Dr. Clampett was one that sank deep into the hearts of the listeners. It was an earnest plea for spirituality as the constant aim of Daughters of the King.

At the close of the religious service, luncheon was enjoyed in the Guild Room, at tables decked for the occasion. The simplicity of the decorations was fully in keeping with the spirit of the gathering. There seemed, indeed, to be a symbolism in the decorative plan that was a sermon in itself to Daughters of the King. The wild strawberry vine, gathered somewhere within the precincts of our city, where the seeker still finds it growing untrampled by the march of "civilization," filled a basket at the center of each table. From each central basket the delicate trailing vines were carried in rows towards the table-ends, marked at intervals by little patches of growth where the vine had paused in its reaching out, to take root before pushing on. Even so, do Daughters of the King start from the Source of all Good, typified in the central mass of vine, move quietly but steadily forward in the appointed way, pausing ever and anon, like the strawberry vine, to strike root and gain strength before pushing on.

The guests seated, Dr. Clampett spoke words of welcome in his usual happy vein and introduced Rev. Frank Church, formerly assistant at St. Luke's and Trinity, who with Mrs. Church is visiting from the East. Mr. Church spoke earnestly on the Men's Forward Movement, urging Daughters of the King to aid in it.

At 2 o'clock the business meeting was called, with the president, Mrs. S. L. Abbott, in the chair. After the reading of the minutes and the reports of the president, secretary and treasurer, the annual report of the Rest Room was given by Miss Lucy Little. The report of Miss Little was in perfect harmony with the spirit of the Rest Room work, so dear to the hearts of Daughters of the King. It is a rare gift—that of investing a material report with the spirit. And it is a rarer gift that can make a report thus invested-eminently practical. The insistence of Miss Little that Daughters serving at the Rest Room bear in mind that eleven o'clock is *eleven o'clock*, attests to Miss Little's practical side. No one who enjoyed the laugh over the gentle insistence will be likely to be tardy on her day for some time to come.

While the Rest Room was under discussion, the matter of providing flowers for the tables was taken up. There has been difficulty of late in securing flowers. Here is a field for Daughters who live out of the city and are unable to serve. A splendid work might be done by them in sending flowers regularly to the Rest Room. This may seem small service, but it is quite the contrary. The flowers are not needed merely for the adornment of the rooms. That in itself would be a sufficient reason for their being there, however, since cheerfulness is a primal duty. They are needed for an even higher purpose. Any one with a knowledge of the human heart knows the peculiar place the flower holds there. Many a harmful thought has been turned aside by the silent message a single flower has given. Daughters of the King, who aim to surround themselves and those about them with helpful influences, cannot afford to neglect an influence so potent as the flower God has given for the enjoyment and the uplifting of mankind. Daughters who can send flowers or greens regularly are asked to communicate with one of the Flower Committee—Mrs. J. B. Stockwell, chairman, Mrs. H. B. Collier, Mrs. Buford.

A consideration of the financial condition of the Rest Room, as shown by the treasurer's report, made it plain that the Rest Room is not yet independent of subscriptions. These may be sent to the treasurer, Miss Jessie Wiggins, 1810 Broadway.

The report of the secretaries of the various chapters, limited to two minutes, were marked by a brevity and an absence of rhetoric that made the hearers regret the absence of the ampler reports of former years. Possibly the time limit "froze the genial currents" of the secretaries' souls?

The election of officers for the ensuing year resulted as follows:

President—Mrs S. L. Abbot.

First Vice-President—Mrs. J. D. Ruggles.

Second Vice-President—Mrs. A. B. Collier.

Recording Secretary—Miss Helen Bristol.

Corresponding Secretary—Mrs. W. C. Morrow.

Treasurer—Mrs. E. Browning Forbes.

Correspondent, The Pacific Churchman—Mrs. D. O. Kelley.

St. Peter's Parish News

Published Monthly

For St. Peter's Church, San Francisco, Jones, between Greenwich and Lombard Sts.
Rev. Charles L. Miel, Rector.

Rector's Office .....2225 Jones St.
Hours: from noon to 1:30 o'clock daily
Phone .....Franklin 864

Sunday Services at 11 o'clock.
Saint's Days at 10 o'clock.
Sunday School at 9:45 o'clock.

All Sittings Free.

DIRECTIONS FOR REACHING ST. PETER'S via CARS traversing that section of San Francisco lying NORTH of MARKET STREET:

(1) From FERRY: Take UNION ST. CAR; transfer at MASON ST. to car running NORTH; alight at GREENWICH ST., and walk West two blocks to JONES ST. Time: Ferry to Church, 14 minutes.

(2) From MARKET ST. Cars (East-bound, toward Ferry), transfer at POWELL to NORTH BEACH CAR; alight at GREENWICH and walk West two blocks to JONES STREET. Time: Market and Powell Sts., to Church, 15 minutes.

(3) From Sutter, Clay, Washington, Union, and all lines running East and West (except Geary and California Sts.), transfer at POWELL or MASON to Car running NORTH; alight at GREENWICH ST., and walk West two blocks at JONES STREET.

The above routes are the EASIEST and QUICKEST ways of reaching St. Peter's, and mean an easy walk of only two blocks from Mason and Greenwich Sts. to the Church on Jones, between Greenwich and Lombard Streets.

Communicants Enrolled:
August 1, 1911 55

Sunday School Children:
August 1, 1911 54

The rector's sermons during Advent will deal wholly, or in part, with the Church's Messages and Teachings for the season.

The service on Christmas morning will be at 10:30 o'clock. Morning Prayer, Sermon, and Celebration. "O come, all ye Faithful."

Very shortly after the first of the New Year a Confirmation class will be organized and regularly instructed by the rector. Meanwhile, Mr. Miel will be very glad to receive names of candidates for Confirmation.

The second Sunday in December is the date of the fourth and last offering of the Church year for our diocesan missions. It is with grateful pride that the rector is able to congratulate his people upon their record during the year past in the matter of contribution to the mission work of the diocese.

The Christmas Service and Merry-making of the Sunday School will be held in the church and guild room at 3 o'clock of the afternoon of Thursday, December 28th, Holy Innocents Day. Mr. Miel invites the generous contributions of members of the congregation for this object and will greatly appreciate a prompt response.

The first Children's Service will be held in the church on the morning of the third Sunday in December, the 17th instant, at 11 o'clock. On this occasion the rector will publicly question the children in the lessons taught since September. This service promises to be of unusual interest. All members of the congregation, particularly parents, are specially invited to attend and join the children in their worship. On December 16th, Saturday, at 9 o'clock a. m., the first regular examination of the children will be held in the church.

The Woman's Auxiliary

President—Mrs. Louis F. Monteagle, 2516 Pacific Avenue.

Vice-President—Mrs. J. O. Lincoln, San Mateo.

Secretary—Mrs. A. M. Lawver.

Secretary pro tem—Mrs. James Newlands, Kentfield, Marin County, Cal.

Assistant Secretary—Mrs. George H. Roe, Ross, Cal.

Recording Secretary—Miss Kate W. Stoney, 3294 Jackson street, San Francisco.

Treasurer—Mrs. Lloyd M. Robbins, 2203 Sacramento street, San Francisco.

Treasurer United Offering—Miss Lena Gibbs, 3565 Washington street, San Francisco.

Secretary Junior Auxiliary — Miss Rachel R. Best, Alta Vista Apartments, Berkeley.

Secretary Babies' Branch—Miss V. N. Drown, 2550 Jackson street, San Francisco.

Secretary for Missions Study Classes—Mrs. C. Edward Holmes, Belvedere, Cal.

Correspondent Church Periodical Club—Mrs. Gaillard Stoney, 3294 Jackson street, San Francisco.

The November meeting of the Auxiliary was held in St. John's Church, on Wednesday afternoon, November 1st, in place of the regular Monday meeting, so that we could have with us the visitors en route home from the Missionary Council held in Sacramento.

The United Offering for the first year amounted to $898.79, the largest first year offering the Auxiliary has ever had.

The Babies' Branch has distributed 184 mite boxes since September 15th, 72 of which have been placed in San Mateo.

A branch of the Auxiliary has been organized at St. Mary The Virgin, during the past month.

The president made official visits by automobile to the following branches in the southern part of the diocese—Gilroy, Hollister, Watsonville, Santa Cruz, King City, Salinas, San Ardo, Paso Robles and Pacific Grove.

The president attended the Council of the Eighth Missionary District held in Sacramento, and was especially interested in the session devoted to women's work. Mrs. Newlands completed the plans for the Christmas Box work.

Mrs. Keator, the president of the Auxiliary of the Diocese of Olympia, and wife of Bishop Keator, made a short address on the missionary work of their Auxiliary, and referred to the close tie between the two Auxiliaries, stating that it was a Californian, Miss Ella Maynard, who was the inspiration of the Auxiliary in Olympia. It was especially interesting to hear of the Jane Beaver Rectory Fund, founded in memory of Jane Beaver, the mistress of the first rectory in the State of Washington, for the purpose of lending money to small missions to help build rectories. The Olympia Auxiliary has also scholarships of $50 and $60 which they give annually.

Bishop Paddock was the next speaker and he gave an interesting account of his work in Eastern Oregon, which is unique in that he ministers to a Jesuit priest, to the Church of the Disciples, and among saloon men and gamblers.

Bishop Keator had for his subject, "What is the Message of All Saints Day?" saying that it quickened in us religious fellowship with all men.

Mr. John Wood stated that the Board of Missions was especially grateful to California for the care taken of the missionaries on their way to the Orient and deeply appreciated all that we did for them. He also spoke of the apportionment plan which was really started in California; that the Board of Missions simply asks each diocese to give a certain amount through all the channels and from all the organizations in it for the support of missionary work. He paid special tribute to the work of the late Miss Farthing in Alaska, and of Miss Thackeray among the Indians on La Jolla Reservation.

The attendance was unusually large, seventeen branches responding to the roll call.

The December meeting of the Woman's Auxiliary will be held at St. Paul's Church, California Street, near Fillmore, Monday, December 4th, at 2 p. m. It is to be an important meeting. A special message from Miss Emery will be read. There will be also interesting speakers who will tell about our home missionary work. All Churchwomen, young and old, are most cordially invited to attend.

The quarterly meeting of the Alameda County branches of the Woman's Auxiliary was held at All Saints', Berkeley November 9th. The pleasant Guild room was filled to overflowing to listen to the Bishop of Eastern Oregon. His address was a tonic to those who are inclined to be satisfied with small results, a plea to expect miracles of the Holy Spirit, both in personal life and in missionary work in answer to fervent prayer.

At Bishop Paddock's request, the offering, $14.10, was sent to the Bishop of Utah.

THE FIELD IS THE WORLD

In its endeavor to fulfill its trust, the Church, through

THE BOARD OF MISSIONS

as its chosen Agent, is now carrying on work in The Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil and Haiti.

And in 39 Dioceses and Districts in the United States $850,000 are needed this year to meet the appropriations.

Full particulars can be had from

THE SECRETARY

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WILLIAM H. HUTTON, Manager

Sunday School Notes

The following report read at the recental meeting of the Convocation of San Francisco is of such an interesting nature that it should be read with interest by every Sunday School worker:

To the Board of Christian Education of the Diocese of California:

The "System and Curriculum" Committee has had three meetings, and has made substantial progress towards the working out of plans for Sunday School organization and development, and towards a curriculum which will combine thoroughness with simplicity and economy.

We would first present the matter of system in the Sunday Schools, feeling that without it nothing can be satisfactorily accomplished, and that in this direction is to be found the chief defect in the Sunday School work.

By *system* we do not mean elaborate machinery, each part fitting into and related to every other, but such machinery as will insure the work being done thoroughly and persistently, so that no department will be left unprovided for, or to spasmodic effort.

To proper system we feel that there are at least seven (7) essentials, of which the first is

Proper Organization.

The school should be so organized that each department will be cared for by a separate committee, responsible for its particular work; e. g.,

1. Membership committee.
2. Missionary committee.
3. Curriculum committee.
4. Library Committee.
5. Social (entertainment) committee.

In too many of our schools the clergyman and the superintendent attempt to carry the whole work, with the result that some departments receive little attention, and others none at all. There are diversities of gifts which should be utilized. Teachers and other workers in the school should be given definite duties beyond those of teaching and keeping records, and if given they will almost invariably render enthusiastic and effective service. By such a division of the work to the committees suggested, the whole scope of the necessary activities of the school will be covered, and at the monthly meetings there will be something of vital interest to do in checking up results and laying plans for the future.

The second essential is

Order and System

in the opening and closing of the services of the school. This is essential to reverence and respect from the pupil. For instance, when the service should be under way to have the superintendent come into the school unprepared and begin to ask "What shall we sing today?" —or uncertain as to what portion of the Scripture or prayers he should use, or without some other part of the service clearly in mind and prearranged, is sure to be disastrous. Punctuality, preparedness and definite order should characterize every Sunday School service.

The third essential is

Systematic Church Teaching

(i. e. catechism) in every grade. The easier, simpler doctrine only should be taught in the primary and intermediate departments. Two extremes are often found—either there is an attempt to teach too much doctrine, or to omit it altogether. We feel it should be taught to all ages, but only as the children are able to assimilate it.

The fourth essential is

Missionary Instruction

in the school, in the form of special services, at regular intervals, and not, as is usually the case, once or twice a year, either during Advent, Epiphany or Lent, as the notion may chance to come to the superintendent. A missionary service provided by the missionary committee, in which the children are trained to furnish the greater part of the program, is most helpful and should be held once a quarter. These services, with addresses by passing missionaries on other occasions, would keep the whole of this great subject well before our young people, and would mean great things for the spread of the Kingdom.

The fifth essential is

Development of the Devotional Life of the Child.

This must be kept constantly in view, from the kindergarten class onward, and is in a way the most difficult part of our work. It is feared that no systematic effort has been expended along this line, except when the child is placed in the confirmation class; then, apparently, he or she is expected to become suddenly devotional by some process of instantaneous conversion. We feel strongly that this is contrary to the Church's theory of plant-like growth, and it would be most disappointing in actual results. It should be our aim to find, or to develop, simpler manuals for young children, which are not so introspective as those usually in use, which will emphasize the beauty of holiness, and loyalty and devotion to a loving God. The manuals which are current in the Church are as a rule too elaborate and too introspective for the young child. The view the religious life from the standpoint of the adult rather than that of the child, and nearly all their teaching centers around the Holy Communion. We need something better adapted to the period preceding confirmation. If the Sunday School fails in teaching the devotional life, it fails in the most fundamental department of its work.

The sixth essential is

Development of Expression

or the spirit and capacity for service. The child should be taught early to take its place among the workers in the vineyard. At present the percentage of actual workers in the Church is all too small—first, because most people have not been trained from their youth, and are now afraid to begin; and secondly, because they have never acquired the habit of service and know nothing of its joys. We should use the many organizations which we have ready at hand to enroll our children and set them to work. For the boys there are the Brotherhood of St. Andrew, the Knights of St. Paul, the Knights of King Arthur, the Boy Scouts, and others; while for the girls there are the Babies and Junior Branches of the Women's Auxiliary, the Junior Daughters of the King, the Girls' Friendly Society, Junior Chapters of the Parish Guild, and Lenten Choirs. The enrollment of our young people in such organizations would mean an early training in, and a fondness for, God's work, which would take us beyond the present lamentable condition where in the face of fields ripe to the harvest the laborers are so few. Impression without expression is worthless. We may have both and with the facilities at hand for the training of the young, we shall fail of our duty unless we secure it.

The seventh and last essential is

A Graded System of Lessons.

The Sunday School is the only institution in the world today, worthy of the name school, which disregards the different ages of the children to the extent that the same lesson is given to all of the pupils. Psychology and the principles of pedagogy, to say nothing of unsatisfactory experience, tell us that the system of uniform lessons is wrong. It, doubtless, to a large extent, accounts for the loss of so many of our children after the age of twelve, and for the fact that there are practically none beyond the age of sixteen. A graded system is not only true theoretically, but in leading the pupil on, step by step, drawing from God's treasures things both old and new, it creates and sustains an interest which the uniform system can never do.

When we advocate the graded system, we do not mean to hold that every school can be graded in just the same way, or that all the suggested grades can be maintained in small schools. The fewness of teachers or pupils will always modify the system. But we hold firmly to the conclusion that the principles laid down in the graded system are true and should be followed as far as conditions will permit.

Our report on the curriculum will be filed later.

Respectfully submitted,

Caroline L. Fiedler,
Catherine Harker,
Grace A. Crosby,
Mardon D. Wilson,
Clifton Macon,
(Chairman).

BIBLE STUDY.

By the time this paper goes to press, nineteen, instead of fourteen, Bible classes, as last reported, will be holding weekly meetings throughout the diocese. One is at St. John's, San Francisco, a second at St. Clement, Berkeley. The three others are at Calvary Church, Santa Cruz; Trinity, San Jose; and All Saints', Palo Alto. We shall be glad to hear of others not reported.

"What I Would Do if I Were Sent as a Missionary to India."

(Answered by a 14-year-old girl in the San Mateo Intermediate Auxiliary.)

The first thing to do would be to go to the Consul and find out some person able to speak in your own language, as well as the Indian language. Then find some place to sleep and eat at. Next would be to find out about the character and customs of the people. Then try and learn the language. One should then try and mix in with the people as much as possible, thus learning their ways. Start two or three interested in Christ by telling of Him, and all the unaccountable good He did. These two or three, or perhaps only one, will tell others, and thus you can get people to hear of Christ. But all the time the missionary must live a humble, patient life. Not give way at the first uprising, but stand firm, and show by his actions what Christ wants him and everyone to be.

If I went as a missionary, I would acquire some medical skill first. Learn as much as possible. Always carry around some things to use in case of a great hurry, until further aid can be gotten. Then, also, you have a very good chance to preach of Christ. When in the sick

room have prayers, perform your duties faithfully and gently, and people will think there must be something behind it, to make you work so for nothing, to tend them carefully, and to preach so earnestly, and they will want to know more of the "Great Creator." Establish a church, and if you can, get the natives to help you. Speak as if you meant what you said, and felt so, also.

Make some good friend or so among the natives, and try and get them so interested as to help you in your work.

Then, seeing their own race in the movement, you can also gain more hearers.

Be always just and truthful in your dealings. Wherever there is strife, try to end the conflict in peace.

When at the meetings, do not start with *terribly* long sermons. Start them short, and then gradually get them longer. Do not make a speech of your sermon, but talk as if you were discussing something interesting, and to your good friends.

Be generous, and very hospitable. Christ was extremely so. Put yourself last in your thoughts in every way, except that you may be able to endure the hardships, and bring the people to Christ.

A very good thing to do, and which so many apostles have done, is to translate the English Bible into the language of the natives. Teach them how to be clean and pure, and to keep their sacred thoughts for God. Two other very important steps, are to baptize, and confirm them into Christ's Church. A great many in our own sunny world need missionaries from among us, to do the last two things mentioned.

FRANCIS MCDONALD.

Correspondence

To the Editor of THE PACIFIC CHURCHMAN:

In the October number you printed an extract from a letter of the treasurer of St. Mary's Parish, Berkeley, to the parish in reference to the Duplex Envelope System. Upon seeing the quotation I feared at once that a false impression might be given to those who did not see the new type of envelope adopted instead of the Duplex, and I intended to write a line of further explanation. I regret that I did not, for the letter from the "Country Rector" in the November number justifies my fear.

The treasurer of St. Mark's criticized merely the form of the Duplex Envelope. He and his assistants found that people in using them were not always careful. In many cases not having the exact change, the total amount of the pledge would be put in one side or the other of the envelope and the treasurer would have to turn to his books to make the division. In view of this he had printed an envelope which abolished the Duplex plan but preserved the principle, viz: that missions should be placed before every contributor as making a demand upon him for a weekly subscription just as does parish support. The new envelope has printed upon it, "Weekly Offering for ST. MARK'S PARISH and for MISSIONS." The words "St. Mark's Parish" and "Missions" stand out in large black type. It is impossible for anyone to use the envelope without having the idea of missions as constantly and emphatically brought before him as in the Duplex System.

May I venture to make a further suggestion in the whole matter? The Duplex envelope can hardly be regarded as a finality. It is a step in progress. It helps to make the giving to missions a weekly obligation. It helps to put missionary offerings on the same basis as parochial. That is progress.

But it can hardly be regarded as ideal, for it separates the missionary offering from the parochial as if they belonged to distinct spheres of work and interest. In some parishes there is even a separate missionary treasurer.

Now it seems to me that the next step forward will be to help Christians to understand that both parochial and missionary offerings belong to the same sphere of interest and responsibility. Personally, I am coming to believe that the apportionment for missions should be just as much a part of the current expense account of the parish as the diocesan fund or the rector's salary. It should be regarded as a necessary obligation. Increase of income beyond necessities would then be divided between expansion of the parish work and enlarged gifts to the missionary boards.

Whether or not such a theory is correct I may at any rate say that the giving up of the Duplex envelope in St. Mark's Parish was not intended as a retrogression. It was done primarily for purely practical convenience, but I think it may even be regarded as a step in progress.

EDWARD L. PARSONS.

CHURCH MUSIC.

To the Editor of THE PACIFIC CHURCHMAN:

May I make use of your correspondence columns to call the attention of choirs and choirmasters to the following slightly amended quotation from an English paper? It may be pertinent here in America:

"St. Alban's, Birmingham, England, is a church in a poor district where the music had been much elaborated, and in announcing a reversion to a more congregational type of service, the Rev. M. N. Trollope, since made a bishop, has some very pungent remarks in a recent number of his parish magazine bearing upon the modern tendency to over-elaboration of music in parish churches. 'I have a very profound conviction,' he says, 'shared by a number of distinguished clergymen, from the Pope and the Bishop of Birmingham downwards, that the modern development of Church music has been wholly on wrong lines. At the outset of the Catholic revival, in our own England, our forefathers committed the initial mistake of imposing upon our parish churches the Cathedral type of choir and music; their successors made the added mistake of adopting and adapting for the English service the elaborate Mass music of the great composers, although this is often so secular in tone as to be more suited to the concert-room than the church, and has now been almost wholly discarded as unsuitable in the Roman Church, where it had its origin. Meanwhile our choirs have grown bigger and bigger and more and more unmanageable (and often more and more irreverent), and the tendency has been everywhere for the musical department of Church life to organize itself as a thing apart, without much reference to the glory of God or the edification of the faithful. That, perhaps, is a severe thing to say, but I say it advisedly, with reference not to St. Alban's in particular, but to our modern Church life in general. North, south, east, and west, you will find the clergy of England, and not infrequently the best part of their congregations, groaning under a musical tyranny from which there seems no escape. Singers must be selected for their piety, their reverence and whole-hearted devotion to our Lord and His Church, and their willingness to keep themselves in the background, rather than for their musical qualifications alone. The congregation must have restored to it its true share in the vocal worship of the Church. Simple ordinary things must be done well, before more ambitious attempts are made; and the music chosen must be good of its kind, thoroughly religious in tone, and not merely "pretty" or "catchy."'"

May I also express the hope that choirmasters, or others in charge of Church music will bear this in mind as the Christmas season approaches.

Yours,

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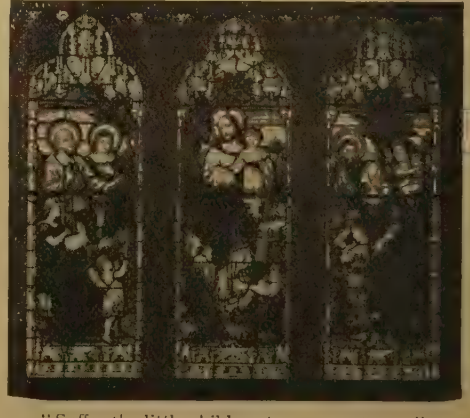

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The Church and Social Service

When the writer undertook some time ago to write the social service notes for THE PACIFIC CHURCHMAN, he had no idea how much help would be given him. Not merely have the clergy kindly sent him clippings and notes of their own, but the *Survey* has sent him its regular press notes. There is no scarcity of material; but it's work to sort it out and to grade it. What fun it would be, if there were nothing else to do but to write these notes and to know that they would be ready before the last day for sending them in!

The "Survey."

The *Survey* is a fine paper. It does not "muck-rake," but it does tell of some conditions that are not just as they ought to be. They are disagreeable conditions, some of them. No survey would be regarded as complete and accurate which did not have a few difficulties to be overcome. This *Survey* also discusses remedies, and in fact, its discussions and its reports of meetings are its best and largest part. They are very helpful and inspiring.

The writer has the files back to September, 1907, and most of them have been read. He is glad to recommend that all the clergy subscribe and most of the laity, then it will not be necessary for him to spend time writing these notes. The *Survey is* "A journal of Constructive Philanthropy." Write to 105 East 22d Street, New York City, for a sample copy.

Social Service the Church's Business.

One of the articles kindly sent me is entitled "What Social Service Owes the Church." It is frequently asserted that the Church ought to leave Social Service alone. So, indeed, she ought, and I am glad to think that there are men of vision in the Church. The Church ought to leave Social Service alone, but *not yet*. Until the people arise and make social conditions such that they cannot be improved, the Church must inspire and enthuse her members and others with a passion for the Kingdom of God. This abused expression means the "Rule or the Reign of God." Social Service began in the Church with the preaching of the Saviour and with His Life of Service. The Church as His Bride is bound to the same work to which He gave His Life. It may be that she also will have to give her life as He gave His. In whatever way you regard the Church you cannot remove her from her Master's Life. In memory of Him she will plod on, though men object and scowl and call her foolish and fantastic. Her mission is to make the kingdoms of the world those of her Lord.

The Church can not save just one man; she must save all men. The statement that the Church today is working alone for individual salvation in the world to come, is unmitigated bosh." The Church can not work for that only and work at all. She must work for society or cease to work.

And in this Social Service work can she shut her eyes and say things are as they should be? Every policeman patrolling your street and watching over your house while you sleep reminds the Church that conditions might be better. When you are willing to discharge every unfortunate from the jails and penitentiaries, when you are willing that the police shall never come into your part of town, when you discharge the special officer or detective who watches over your place of business, when you are ready to accept all your employees without a Guaranty Company bond, then it will be time to complain of the uselessness of social service.

And first of all, the Church with her Social Service reaches into the home. Even such a magazine as the *Quarterly* of the Religious Education Association discusses morals in the home. You can not touch one part of human life without touching it all. That is a pretty truism, and yet all the more readily forgotten.

What does the Social Service work of the Church have to say about the home? Is it possible to say it as it used to be said in the Sunday School papers? "Johnny be good and you will go to heaven." But suppose Johnny turns and says, "Will *you* help me to be good?" When you begin to answer that you may begin to realize that you are interested in Social Service. If Johnny is your Johnny, then you will surely be interested in the milk supply. You will do what you can for him; you will have the best medical advice and attention when he is sick, but you will also want pure, clean food. (The few who can take their sick Johnnies out of town to a private farm are so few that they do not count. Numerically they do not count.) Doubtless when Johnny is pale from too much indoors, you will look around for a place where he can play out of doors. Perhaps when he is very small you can find a place. But when he gets bigger and you have paid your neighbors for several broken windows, then you will have an interest in playgrounds. And so it goes. Even on the most selfish basis not a reader of this paper can fail to be interested in this work.

Now you will pardon all this this time, and next time, perhaps, some information about what is and what may be, will be forthcoming.

W. R. H. HODGKIN.

THE MONASTERY OF ST. ANDREW'S, SEWANEE, TENNESSEE.

(Extract from a letter written by a devoted Churchwoman to a relative in California.)

"I must tell you of one interesting happening here in Sewanee—beautiful Sewanee, as the people fondly call it. Last Monday, October 2d, 1911, Bishop Wells of Fond-du-Lac was here to consecrate the new building of the Monastery of St. Andrew, an Episcopal Brotherhood about four miles from here, devoted to the uplifting of the poor mountain people.

"The monastery is on the top of the mountain, very nobly placed, and built of the beautiful stone in which these hills abound. The crowd was so great the sermon had to be preached on the hillside, in front of the buildings. It must have been a striking sight—the bishop in his scarlet and crimson robes; the fathers clad in long white flannel cassocks, with knotted black cords around their waists, and large black crosses on their bosoms. Then the crowd of mountain people; the visitors, and the fine old mountain women who were to be confirmed.

"One of these old women was seventy-five years of age. She goes by the name of "Sol" among the people. She has lost the use of one leg, since her early womanhood, caused by white swelling, and has never walked a step in all these years. But she has a stout little chair, with very short legs, and sitting on that, uses her good leg as a lever, rises up a little, pulls the chair along, and so gets along, up and down these rough mountain roads, in a marvelous manner. The poor creatures love the fathers much, and are so happy to be taught better things. There are many boys and girls taught there, and light is taking the place of the long darkness that has swallowed up these poor, ignorant people. The girls and boys danced in the schoolhouse to the music of a graphaphone, and seemed very happy.

"After all the sights were seen, the monastery was blessed from room to room, a man following the bishop and closing each door to guard against the room being profaned by the entrance of a woman. Can you not imagine all the loveliness and picturesqueness of such an occasion, with the great pines and many colored trees glancing in the gay October sunshine, and the mountains stretching afar off in their beauty?"

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Literature of the Day

In Playland. Compiled by Frances W. Danielson.

Little Animal Stories. F. W. Danielson. Pilgrim Press, Boston. One dollar each.

These are beautifully gotten up books, and the pictures are really illustrations of the text. They hold the most delightful stories for young children, told in the straight, simple fashion the child desires.

The City That Never Was Reached. Jay T. Stocking. Pilgrim Press. One dollar.

Another of same series as above and produced in the same attractive way and full of the most bewitching stores for the children's hour. The provident foresighted folks who have a horror of Christmas rush and flurry could hardly make wiser provision for story-loving children than one or other of these three books.

An Anonymous Confession. W. E. Lawson.

My Four Anchors. Lyman Abbott. Pilgrim Press, Boston. 50c each.

The first is based on the fifty-first Psalm and the second is Dr. Abbott's way of stating what he considers to be the main sureties and stays of the Christian life. But it seems to us that more is needed in most cases.

The Bible for Home and School. By G. A. Barton, Ph. D. MacMillan's. 90 cents.

Several times we have been thankful for the chance of directing attention to and commending this admirable series, which, taking it all together, so thoroughly realizes the promise of the title. The author is professor of Biblical Literature and Semitic Languages at Bryn Mawr and is a noted scholar. If the introduction is a thought too academical for the average home and school there may be judicious skipping and yet much left even for those who occupy the room of the unlearned. The analysis of the book and the notes are plain, practical and illuminating, and it will assuredly prove very useful to the general reader of the Bible to every teacher who uses it.

Papers on Inter-Racial Problems. London, P. S. King and Son. America, Ginn & Co., Boston. $2.40.

We are indebted to the teachers of Columbia University for this valuable and interesting book. It contains the papers read at the first Universal Races Congress, London, last July. Needless to say, the range of subjects is the widest, yet all tend to illustrate and define the relation of races to each other and the action of influences set up by contact,—more especially the relations between white and colored races; in short, to facilitate the realization of Mr. Toot's smiling formula, "the pleasure of your acquaintance." It is impossible to criticize a book so wide-reaching as this within anything like the allowable limits, and therefore one is shut up to the ineffectual and can only say that it is very clever, extremely learned and very interesting nearly all the way through. And every paper referring to an Oriental people is written by an eminent person belonging to it. It is a very notable book altogether and in spite of wars and rumors of wars, it is surely a sign that the peoples are getting tired of the extremely primitive fashion of settling a row by physical force.

The Holy Eucharist. Canon Newbolt, M. A. Longman's, Green & Co.

This small book consists of lectures given to a society connected with St. Paul's Cathedral, London, and it is not in the least necessary to say how adequate the Canon is to his theme; the Holy Communion, the Food of the Christian. But it is not a devotional book pure and simple. Partly that, it is mainly a re-statement of the Anglican doctrine and of the teaching opposed to it. One is sick and weary of it all and could even wish that every shred of the literature of the subject could be buried fathoms deep. There might be a chance then of getting at the truth that it is above all things else, Holy Communion. If the significance of this term as applied to the Sacrament of the Altar were better understood there would be more of the faith that accepts, less of the "questioning how." The Canon defends non-communicating attendance. But, his reasoning the ordinary mind is at a loss to understand how there can be Communion when the worshipper will not accept "That" in which all else is centered. One knows all the reasons for and against, but in the last analysis there is the plain command to do a certain thing and it seems, to say the least, incompetent for any human being to say that such a command may be safely put aside at any time or for any reason save previous exception.

A Letter of the Rising Generation. Cornelius A. B. Comer.

Victorious Surrender. H. T. Bailey.

The Man Who Missed Christmas. J. E. Park.

Pilgrim Press. Envelope Books. 25c.

The titles of these books are explanatory enough. They hold a good deal of sound advice and are well written. The man who missed Christmas managed to lock himself in his own safe on Christmas Eve and his experiences changed him as Scrooge was changed.

Rules for Right Living and Right Conduct. Boston, Sherman French and Co. 50c net.

This is a gathering of the sayings of our Lord and arranging them under such headings as the compiler thought fit. Books of this sort have a curious attraction for some people, but the fact remains that the words of our Lord may often be misunderstood when wrenched from their context.

Mother, A Story. Kathleen Norris. McMillans. ..... net.

About a year ago stories by this writer began to appear in the magazines, first of all in the severely guarded pages of the *Atlantic Monthly*, test enough of quality. The distinctive note in them all is the quite unlabored naturalness, as remote as possible from the shoddy imitations of spontaneity up-to-date fiction is infected with. The toiling effort after the light and airy touch supposed to be indicative of truth unvarnished reminds one of what the climbing up of a sandy way is to the feet of the aged. "Mother" appeared as a short story three months or so ago, and it is a hard, prosaic fact that no fewer than five publishers wrote at once to Mrs. Norris suggesting its expansion into a book. This is a more telling witness for "Mother" than a praising chorus of many critics. But "Mother" herself is the most convincing witness to the measureless potency of the compelling grace and perfection of her consummate motherliness, nor is there any need to quote the overworn—often greatly abused—lines of Wordsworth concerning a "perfect woman, nobly planned." Good wine needs no bush. "Mother," without making the least claim, proves herself the typical embodiment of motherhood, working out its noblest vocations under adverse conditions,—the straitened ways that run so close to absolute poverty, the lift shut up in a monotonous round of what the many sum up as "so very tiresome," but which "Mother" translated into starts and thrills of unfailing and ever-varying happiness. Her gentle birth and capacity for other environment is quietly indicated, but she never built castles in the air out of might-have-beens. One of the characters, a learned professor, analytic as are most of his kind, observes: "I've been watching her all day and wondering what she gets out of it; this morning thinking of what her life is, I couldn't see what repaid her, do you see? What made up to her for the unending, unceasing effort and sacrifice, the pouring out of life and sympathy and help, year after year. She doesn't strain and chafe to express herself through the medium of poetry or music or the stage, but she puts her whole splendid philosophy into her nursery, -launches -sound little bodies and minds that have their first growth cleanly and purely about her knees. Responsibility! That's what other women say they are afraid of. But it seems to me there's no responsibility like that of decreeing that young lives simply shall not be." There is in chapter five the most telling comment on these last words almost ghastly in the contrasted persiflage of a group of society matrons discussing this very question and airily agreeing on the "impossibility." In no sense of the word is this a "problem" novel. All the above grows out of the story in the most natural way. But the saddening contrast between "Mother" and the women who least of all desire that most sacred of human names is kindly drawn and is in itself proof enough of the writer's power. The other characters in the book seem to be absorbed in the dominant personality, yet every one of them has very distinctive marks and ways. The picture of the household is drawn with the deft minor touches that both make for truth and reveal the artist hand. But the real innermost of the book finds expression in the touching dedication, the faith beyond the silence and the night, the love still close and watching through the years that mothered and welded into bonds of unshakable love, a family so large. In these days of lightly taken and lightly broken marriage vows,—of sundered families and resolute avoidance of parental obligations, it is more than good to have such a picture of what a family may be and ought to be, even in a story. But Tennyson says that truth embodied in a tale may enter in at lowliest doors, when truth is "closest words shall fail." Anyway, it is one of the books that abide, and those who once come to know "Mother" will be likely to keep her memory green.

Ideals of Holiness. F. W. Drake. Longman's. 75c.

About a year ago "The Way of Fellowship," also of Mr. Drake, came into our hands, and we well remember how impressed we were with its deep spirituality

and intensity of feeling. The aim of this work is to aid individuals in the proper reception of Holy Communion, and it does this by very practical and thoroughly devotional methods. It is the very work for those who desire to come with earnest and prepared hearts, and at the same time are conscious of needing help and guidance.

A New Rome, a Study of Visible Unity Among Non-Papal Christians. R. De Bary. Longman's. 90c net.

In a former book, "Franciscan Days of Vigil," Mr. De Bary set forth his progress from Rome to the Episcopal Church and his apologia was extremely interesting. In this book is a mingling of personal experiences in the West—mostly about Denver, with his views and speculations about the possibility of unifying the multiplied bodies of Christians and welding them into the One Body our Lord prayed for. He seeks with earnest perseverence for anything which offers any ground whatever for supposing that the craving for the most perfect form of spiritual life, for the presence and work of the "Indwelling Spirit" would draw Separatists together and influence them to efface the notes of division in the desire that they all may be one. He is no visionary but it is pathetic, his quest and the stone walls whose density he tries so hard to believe may be brought to melt like wax. It is very interesting as every story of a soul in downright earnest must be, yearning for such an outflow of the spirit into all separate sections of the Body of Christ. The book is well worth reading; there is a charm about it, but it ought to be read in conjunction with his first book, "Franciscan Days of Vigil;" but we are afraid the "New Rome" of his vision is still far off in the centuries that may be coming.

Everyman's Religion. George Hodges. MacMillans, 66 Fifth Ave., New York. $1.50 net.

Dean Hodges has a felitious knack of putting things, and this book, as usual, abounds in illustrations of the fact. But now and then, as will all who deal largely in epigram, the truth seems to slide away from the point of the spear that would transfix it. Thus on page 153 he says, "Jesus was put to death because he made it His business to show that the Saints of Jerusalem were not so good as they seemed." We may be wrong, but we always have had the idea that His claims to be the Messiah were the chief causes of His death and the other a contributing cause. Nor does it seem consistent with the character of Jesus that He "made it His business" to do anything of that kind. His real business was based on other times and governed by far other motives. But a house cannot be judged by a single brick from its walls. There is an amazing amount of healthy, plain speech in the book, and the Dean certainly has the knack of putting his finger on evil things and the fair seeming of really evil people.

How to Deal with Man. Canon Peter Green. Longman's. 90c net.

Hardheaded, clear, sensible and extremely earnest, not in any sense what the Bishop of Manchester says the Canon is not—"An armchair theorizer"—but above all he recognizes that the one aim of a clergyman's work is to effect spiritual results and that all he does must be subsidiary to that. And while it is quite sure that every priest has to work out results through the furnace heat of his own experience, it is true, also, that the recorded experiences of others may be of the last service to him and perhaps preserve him from many blunders even if more is not effective. Emphatically it is a wide and good book and might be commended to those of the younger clergy who are anxious for counsel and encouragement.

Peter in the Firelight. W. A. Wright. Pilgrim Press, Boston. 60c.

The author of the "Song of the Syrian Guest" has gifts and a manner peculiarly his own, and if the success of a story lies in the reading of it, Mr. Knight ought to feel happy. It is an enlargement of two incidents in St. Peter's life. It is a matter of taste but where something has sealed the lips of the Evangelist we prefer brevity to expansion.

What the Church Means to Me. Dr. Grenfell. Pilgrim Press. 50c net.

If the Church means so much as it does to so thorough and all-round manly a man as Dr. Grenfell it ought to mean more than it does to the average man. If men of the ordinary good type would only read this book they might be stirred out of their negativeness to a realization that life is more than fair seeming, riches other than what a man possesses.

The Three Greatest Maxims. A. J. Lyman.

The School of Life, by Gladman.

Two of the useful publications of the Pilgrim Press. Good advice and helpful counsel in the first, mingled with reminiscences of travel.

We are much indebted to Sherman and French, 6 Beaver street, Boston, for a copy of the Decennial number of the *Hibbert Journal*. This journal occupies the position of the man who contemplates all forms of creeds from a purely philosophical standpoint, but non-committal to anyone of the "Extant varieties of religious thought." Whatever other questions may be involved, there never has been any as to the very great ability of the journal and the wide range of its contributors. Professor Sanday has an article on the Apocalyptic Element in the Gospels, and that alone makes getting it worth while. From Abbe Poisy to the Bishop of London is a wide range, and there is Harnack besides.

H. H.

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General Church News

One of our newly appointed missionaries, Dr. Harold H. Morris of St. Luke's Hospital, Shanghai, by his noble action in a time of crisis has gained international recognition. In company with a party of American missionaries, he ascended Mt. Asama in Japan for a night view of the crater. Unfortunately, just as they reached the top of the mountain, a violent eruption took place by which many were injured,—two so seriously that death resulted. In the darkness, amid showers of red-shot stones, in constant danger of his life, Dr. Morris remained by the side of the dying Presbyterian missionary, the Rev. John E. Hall, ministering to him as best he could until his death, and staying there alone upon the mountain until help came to remove the body. When last fall Dr. Morris was appointed for China, a Philadelphia physician wrote of him: "He is an athlete of no mean ability * * * the very ideal of American Christian manhood." It is evident that these words were no exaggeration.

NOTICE.

Attention is called to the constant need, incident to the work at the City and County Hospital and the Relief Home, of Bibles, Testaments, Prayer Books, devotional literature, Church papers, magazines, clothing, and cash for the purchase, among other things, of spectacles, which may be sent to the chaplain, W. M. Bours, 1215 Sacramento Street, San Francisco.

On Thursday afternoon, November 23, the ladies of St. Matthew's Church, Berkeley felt they were indeed honored when our expected visitor, Mrs. Louis Monteagle, arrived.

How that gathering of women feasted as she talked, how they felt the real missionary spirit among them. Who could fail to be inspired to do great things—I say great things, for when one has done their best, is it not great?

I sometimes wonder if the heads of all these departments could but realize how far their influence might reach; these heart to heart talks, to come and be one with another, what a recreation, what a ray of sunshine; they would come oftener.

And when you hear such expressions as "Mrs. M., should we decide to take up some Auxiliary work, what systematic plan would you suggest? Where may we get these books?" etc. Is it a wonder the United Offering Box was asked for and left with us?

Oh, for a few more Mrs. M's. to encourage the little handfuls, that the work may be carried on with a growing zeal for the cause.

After light refreshments, served in the Guild Hall, we felt loth to have her go. We all left feeling and praying that the work of the coming year would demonstrate the good she had done our little parish.

(One who had the pleasure of being there.)

WHAT THE CANON SAYS.

Because of the recent agitation regarding divorce which has aroused the country, and by reason of the fact that the same subject is being brought to our attention almost continually, it has been thought not amiss to publish the section here.

Canon 39, Section III reads: "No Minister, knowingly after due inquiry, shall solemnize the marriage of any person who has been or is the husband or the wife of any other person then living, from whom he or she has been divorced for any cause arising after marriage. But this Canon shall not be held to apply to the innocent party in a divorce for adultery; *Provided*, that before the application for such re-marriage a period of not less than one year shall have elapsed, after the granting of such divorce, and that satisfactory evidence touching the facts in the case, including a copy of the Court's Decree, and Record, if practicable, with proof that the defendant was personally served or appeared in the action, be laid before the Ecclesiastical Authority, and such Ecclesiastical Authority, having taken legal advice thereon, shall have declared in writing that in his judgment the case of the applicant conforms to the requirements of this Canon; and *Provided, further*, that it shall be within the discretion of any Minister to decline to solemnize any marriage."

Charles Kingsley's thought on work was: Thank God every morning when you get up that you have something to do which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you a hundred virtues which the idle never know.

Did it ever occur to you that some of the sermons which a clergyman preaches are preached to himself? This aspect of the pulpit seldom, if at all, occurs to the people in the pews. But has the priest no intellectual doubts or difficulties of his own to work out, no scruples or perplexities of conscience requiring solution, no weaknesses or sins calling for the self-application of the medicine of God's Word? Some sermons are thought out and prepared and delivered for the priest's own satisfaction; but even so such sermons are not profitless or fruitless with respect to the laity. Some one—it may be only a single hearer, but generally it is more—is found and touched by the message of such a sermon, which to most of the congregation may be almost without signification or interest.—*Parish Message*, St. Joseph, Mo.

Rev. John Charles Roper of New York was elected Episcopal Bishop of British Columbia by the Synod meeting at Victoria November 24th, after eight ballots.

Rev. J. P. Turner, vicar of the Good Samaritan Mission, has been fortunate in securing for the physical department one of the best gymnasium instructors in the State. He is H. M. Strickler, director of physical culture at the Y. M. C. A., and will visit the Mission on Wednesday evenings for the class of older boys and on Saturday afternoons for the benefit of the younger lads.

Death claimed a loyal member of Grace Pro-Cathedral when William Mintzer passed away on November 10th after a short illness. Mr. Mintzer was a vestryman of old Grace Church, a director of St. Luke's Hospital, a trustee of THE PACIFIC CHURCHMAN, and well known socially in San Francisco.

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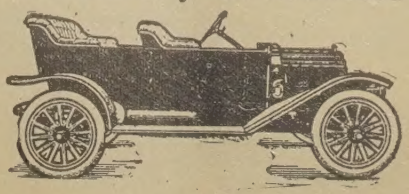

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